

THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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THE MESSENGER.
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Poetry.

INTERCESSION.

"He ascended up on high."—Eph. 4: 8.

Golden harps are sounding,
Angel voices ring,
Pearly gates are opened—
Opened for the King;
Christ, the King of Glory,
Jesus, King of Love,
Is gone up in triumph
To His throne above.
All His work is ended,
Joyfully we sing,
Jesus hath ascended!
Glory to our King!

He who came to save us,
He who bled and died,
Now is crowned with glory
At His Father's side.
Never more to suffer,
Never more to die:
Jesus, King of Glory,
Is gone up on high.
All His work is ended,
Joyfully we sing,
Jesus hath ascended!
Glory to our King!

Praying for His children,
In that blessed place,
Calling them to glory,
Sending them His grace;
His bright home preparing,
Faithful ones for you;
Jesus ever liveth,
Ever loveth too.
All His work is ended,
Joyfully we sing,
Jesus hath ascended!
Glory to our King!
—Frances Ridley Havergal.

Communications.

For The Messenger.

THE LATE DR. WILLERS.

Last week we referred to a biographical sketch of the late Rev. Dr. Willers, read at the funeral services, by Rev. J. W. Jacks, and promised some extracts from it. After speaking of the unusual respect and love entertained for the deceased, and giving some account of his ministry, the reverend gentleman said:

"Let us now examine some of the visible fruits of his labor. For there is much good work done on earth whose results are hidden from human eyes and seen only in Heaven! During his ministry, Dr. Willers preached 5800 Sabbath sermons about equally divided between the German and English language. He baptized 2026 persons, officiated at 625 funerals, and confirmed 548 communicants, and performed 540 marriages. As an evidence of the changes of time we may state that not a single adult male member who was connected with the Beartown congregation when Dr. Willers commenced his ministry there, in 1821, is now living, while not a dozen of those who then were children still survive. Out of 506 persons in this place whom he had the pleasure of welcoming to his church on profession of faith, 106 have died in this country or in the army, 149 have removed to other localities, mostly in the West, 33 have joined other churches, 5 were excommunicated, the residence of 15 is unknown, and 98 remain on the roll of the church. Of these 98, 70 are living near the church and 29 in other parts of the county. Very few clergymen became so well known. Very few, like Dr. Willers, have married three generations in the same family—father, child and grandchild, besides officiating at the baptism of the great-grandchild. In one instance he married one man four times and preached the funeral discourses of three of his wives. "Upon the pulpit of a Tyrolean village is an emblem of what a preacher should

be. It is an extended arm holding up the Cross in the sight of all. Dr. Willers continually held up Christ crucified as the only atonement for sin and hope for the sinner. With Paul he could exclaim, 'I determined not to know anything among you save Jesus and Him crucified.' He had great love for his adopted country and was a true patriot. His arm and voice were ever ready in her behalf.

"Passing from his public duties to the sphere of home, we find the same godly sincerity pervading his life. His domestic relations were very pleasant. In 1823 he married Miss Frances Shirk, of Lancaster county, Pa., who bore him eight children. Of these, two died in infancy, and three after arriving at mature years. One son and two daughters, all residents of this county, survive their parents. They are Hon. Diedrich Willers, Mrs. Charles Bachman and Mrs. John S. Read. He also left nine grandchildren, and nine great-grandchildren. The spirit of the fifth commandment pervaded the entire household, and father Willers was honored by his children's children to the fourth generation. Both in public and in private life, his children have been tested and have never been found wanting. Perhaps, no family in this county has enjoyed greater confidence on the part of the people. None have been oftener promoted by your suffrages to public trust, and never has the least suspicion or taint clung to their skirts. They well illustrate the possibility of remaining pure amid the apparently inevitable corruptions of public life. Dr. Willers was the only father in this county who lived to see his son successfully take the first place on the State ticket. His home always seemed the abode of peace and happiness, and there contentedly he dwelt under his own vine and fig tree.

"He was noted for his frugality. His salary rarely exceeded three or four hundred dollars, and was often less. Yet he lived, not as Paul in a hired house, but the owner of a spacious dwelling, surrounded by broad acres, where he might commune with nature and look through her up to her God.

"Dr. Willers was a man of few words, but very courteous, a fine specimen of the old school gentleman. 'Judging the tree by its fruits' we must pronounce that the aim of his life has been to promote peace, sobriety, honesty, truthfulness, virtue, mercy, charity, and to urge men to industry and frugality. He was of hopeful disposition and his face glowed with the sunshine of his soul. He was a peacemaker, the friend of all. He was always ready to help the poor and afflicted with his substance or his services. After three score years in the ministry, the record of his influence, counsel and activity engraved on the hearts of thousands, can not be traced without wonder and gratitude. His sermons were so direct and elevated that all listeners must have been benefited by their teachings. His acquaintance and friendship have been with men of all creeds, and he was as respectful to the views of others as he was firm in sustaining his own. He had been a pastor—a preacher—to two nationalities, both German and English. His heart was in the homes of his people. He was their comforter, their counselor, their friend. At all times and in all places he was a faithful Christian minister."

Mr. Jacks quotes Goldsmith's description of a village pastor as applicable to Dr. Willers, and adds:

"It is said that sculptors have spent months in wandering from quarry to quarry in search of a block fleckless and crystalline to worthily embody their ideal, and then have given months or years to the slow shaping of the crude stone into the grace and loveliness of feature, that reproduced in the imperishable whiteness of the marble the dream of beauty that had filled their thought. Every successful pastor is, methinks, a sculptor working with tools which God has given him upon the crude block of mankind so roughened and stained with sin. Dr. Willers was a master workman, and many a 'polished stone' in the Master's temple bears witness to his fidelity and skill.

"But how beautiful was the meeting in

heaven! How joyfully was father Willers greeted by the many he had led and pointed to Jesus, and by those beloved members of his family who had preceded him to the realms of glory! Earth's language can not portray the scene. There were unspeakable words of joy—of greeting, spoken, which it is not lawful for man to utter.

"Evening is the delight of virtuous age. It seems an emblem of the tranquil close of a busy life, serene, peaceful with the impress of its great Creator stamped upon it. Evening spreads its quiet wings over the grave and seems to promise that all shall be peace beyond. God has promised that 'at evening time it shall be light.' The even time of Father Willers' life was beautiful beyond expression—the twilight was serene, mellow—the fitting close of a long, useful day of service, and his mantle is left with us—on whom shall it fall? Who is worthy to bear it? The young cannot bear it as worthily as he, for it requires a long period of Christian service to develop such a ripeness. Let us remember his words, his teachings, his life—let them profit us forever and then shall we receive our elder brother's greeting in the great beyond where we may unite in singing praises to our Father, and the Lamb who has redeemed us with His own blood."

To this we can only add, that there was an unctious and glow about Dr. Willers' preaching that gave special force to what he said. He never used a note in the pulpit, but was never careless in his preparation, and was so enthused with his subject, that he spoke with great accuracy and fluency. To the last his heart was in the ministry. After his resignation he preached as occasion called for it, and during last summer, after an attack of pneumonia, he traveled sixteen miles to declare the Word of God to a German congregation, and administer the sacrament of the Lord's Supper. The afterglow of his life was beautiful, like the mellow tints that linger over the western sky when the sun has gone down.

For the Messenger.

REPORT

On State of Religion, Lancaster Classis.

Eternity alone can compute the result of a year's work in the Lord's harvest field. "My kingdom is not of this world," says our Saviour, and pastors labor in His kingdom. It is established in this world though not of it. It is to take this world for Christ, for "the field is the world," but it is to take it in Christ's appointed way, by preaching the Gospel to every creature.

From the parochial reports which have been placed in our hands we learn that this has been faithfully done by all our ministers as appointment or invitation afforded them an opportunity. The year has been one of quiet growth, in which God has honored the use of His appointed means of grace with the usual tokens of His divine favor. While some lament that their inroads upon the kingdom of evil have not been as marked as they could have wished, yet all give thanks to Him to whom they are due for the measure of success that has crowned their efforts in extending the kingdom of our common Master.

Since we last met the silent reaper has gathered one of our ministerial brethren, and he now walks, not by faith but by sight, in that "brighter world" towards which, while on earth he allured his flocks and "led the way." Rev. Henry A. Friedel had much of the spirit and oratorical ability of Dr. Krummacher, under whose moulding influence he came when a youth in Germany. Most of his ministerial life in this country, and he entered the ministry here, was spent in ministering to the wants of large German congregations in the city of New York. He had retired for a short time to recuperate his health and when he found himself again able to do effective work for the Master he was led in the providence of God to assume charge of Zwingli Reformed church, Harrisburg, our German mission there. Among this little flock he labored with zeal and fidelity for scarcely a year when he was

summoned from the trials of earth to the triumphs of heaven, after a short but severe illness.

Death has also invaded the eldership, and several pastors speak feelingly of the removal of those who had been as Aarons and Hurs unto them. A number of our people were called upon to say the last earthly farewell to their loved ones and consign their bodies to the cold embrace of the grave, but by the sustaining grace of Him who gave and also took away unto Himself, they have been enabled to say through their tears "Blessed be the name of the Lord."

The sacred cause of Missions in Home and Foreign lands has appealed for the services of two of our faithful pastors, and they with their helpmeets have responded affirmatively to the call. One is already at his new post in Kansas, and the other will depart in due time to the island empire of Japan.

Respectfully submitted,

GEO. W. SNYDER, Chairman.

For the Messenger.

REPORT

On Religion and Morals in East Pennsylvania Classis.

The Committee on the State of Religion and Morals would respectfully report as follows:

During the Classical year just closed, the Lord has been graciously with us as a branch of the Church of Christ. No one has been called away from the ranks of our ministry by death, nor has sickness to any serious extent prevailed among us, so that all the pastors, with but very few exceptions, have been permitted to prosecute uninterruptedly their blessed work of saving souls and building up the kingdom of God in the world. For this token of divine goodness, we feel constrained to render devout gratitude to Almighty God, our heavenly Father. From the statements of the different branches it appears that the work of the Lord has been steadily carried forward in the way of God's own appointment, namely, by the regular and persistent use of the divinely ordained means of grace, the preaching of the Gospel and the administration of the sacraments. The gospel of Christ has been firmly held and faithfully proclaimed, as "the power of God unto salvation to every one that believeth," and the aim of the several pastors has been to preach, expound, and bring home to the hearts and consciences of their people from Sabbath to Sabbath the word of life and salvation. We think too that the sacraments of the Church are beginning to be more fully appreciated from year to year, as divinely ordained means of grace. Special attention has been given to the discipling of our little ones, by "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," and carefully teaching them to observe all things whatsoever Christ hath commanded them. By thus faithfully following the appointed ways of God, we are able to report that, according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost. And this is perfectly natural. For the grace of God that bringeth salvation, hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, even the glorious appearance of the great God and our Saviour, Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity and purify unto Himself "a peculiar people zealous of good works." The number added to the church is quite cheering.

An encouraging feature in the history of the year is the fact that some improvement is shown in the spirit of liberality among our people. This appears in the increase of our benevolent contributions, and in the payment of church debts reported by several of the brethren. Improvements have also been made in our church edifices, and the furnishing of them with musical instruments, and other means for the improvement of our sanctuary services and the greater efficiency of our Sun-

day-school work. The circulation of good Sunday-school literature and of our Church periodicals and other reading matter among our people, should be made an object of special ministerial effort. Something in this line has already been done, as appears from the reports of the brethren, but much remains still to be accomplished. Our ministrations in the church and our labors in the Sunday-school on the Lord's day should be aided and made to bud and blossom and bear fruit by the impetus given them in the family or home circle, in the way of good reading matter. We need, also, to insist more earnestly and persistently on the observance of family worship among our people, in order to see our public ministrations crowned with full and complete success. While, therefore, we gratefully acknowledge God's goodness to us, as a Classis, let us not forget, also, penitently to confess our shortcomings and many imperfections. While we rejoice in what the Lord has permitted us to accomplish, let us not forget to make increased efforts to do the Master's work more thoroughly and efficiently during the coming year on which we are just about to enter. With gratitude for the past and hope for the future, trusting in God alone for success, we close our brief and imperfect report on the State of Religion and Morals within our bounds.

Respectfully submitted,

D. Y. HEISLER, Chairman.

For The Messenger.

REPORT

Of Committee on State of Religion and Morals of St. Paul's Classis.

Dear Brethren:—Your committee on the State of Religion and Morals, would offer the following as their report: The Parochial and Statistical reports do not indicate as an encouraging degree of prosperity and progress as might have been expected. The accessions are not as large as in former years, and there is also a decrease in the number of Sunday-school scholars. The enemy of the Lord, whilst he is ever busy sowing the seeds of insubordination and discord, has made no special inroads upon any of the charges save one, in which he had alienated in a measure one congregation from the remainder of the charge. Signs of reconciliation are, however, again manifesting themselves, which increase and strengthen the hope that peace and harmony will soon prevail.

As in the life of an individual, so in the history of Classis these discouraging features are frequently found. When rightly considered and taken to heart, the result cannot but be beneficial in that we are humiliated and made to see and feel our condition—to realize whether or not the finger of God is as clearly discernible in our work as it might have been.

But whilst there is much to humble us, there is also in the reports that which is of an encouraging character. We find many elements that enter largely into the development of the life of the Christian, such as reverence for God and His Word, a due regard for, and observance of the Lord's Supper, and regular attendance upon the ordinances of the Church in general. Another feature of encouragement is, that all the charges are supplied with pastors, and that the territory of the Classis has been enlarged by the addition of the Reichels congregation to the Saegertown charge. In the contribution towards benevolent objects there has also been an increase. The statistical report does not show much of an advance over that of last year, but when we remember that this year there has been no one within our bounds to collect money for the building of mission churches, we can say that the advance is of marked character. This shows that Classis is branching out in brotherly love, manifesting one of the fundamental elements in prosperity and progress. But we ought not to be satisfied with a marked degree of progress in this direction, but put forth all of our energies to reach the amount of one dollar per capita.

The Sunday-schools are all represented as being in a prosperous condition, and

another missionary society has also been organized. Whilst we have reason to be humiliated, we have at the same time great reason to rejoice and be thankful to Almighty God for His goodness and love to us, as well as for the blessings and privileges granted unto us in our weak and humble way to manifest forth His glory. To His name be all glory and honor.

Respectfully submitted,

J. W. PONTIUS, *Chairman.*

Statistics.—19 Congregations; 1792 Members; 1341 Unconfirmed; 106 Infant and 9 Adult Baptisms; 66 Confirmed; 41 Received by Letter; 1457 Communicated; 23 Dismissed; 1 Name Erased; 37 Deaths; 27 Sunday-schools; 1275 Sunday school Scholars; \$1,285 Benevolence; \$8,991 for Congregational Purposes.

STATED CLERK.

For The Messenger.

REPORT

On State of Religion and Morals in East Susquehanna Classis.

Rev. Fathers and Brethren.—Again in the providence of God, we have been permitted to meet as an ecclesiastical body. Your committee have heard and scanned the reports which have come up from the different charges, and from them in their variegated form we have gleaned a number of facts which are herewith submitted:

1. All the reports breathe forth a spirit of prayer—of thankfulness—of trust in God, as revealed in Jesus Christ, by those who have been placed as pastors over the several flocks.

2. Much earnest, hard work has been performed; much self-denial endured, and many sacrifices have been made. In some instances indeed, the temporal reward has been meagre, but it is a joy to such to know that there is an eternal reward awaiting them.

3. Some immediate fruits of faithful pastoral work are apparent from the large accessions which have been made in some of the charges, and from the increased and more regular attendance at the services.

4. The "lively preaching" of the Word has been a mighty power for good. The Law and the Gospel have challenged the attention of the people. The "knowledge of sin" afforded by the former, has led to the acceptance of the promises of the latter.

5. As Barnabas saw the grace of God at Antioch, so too, is that same grace to be seen in results akin to those that then appeared. This grace is not mere sentiment, not a mere abstraction, but a living reality in the life of the believer.

6. The religion of Jesus Christ as a life in unity with His life, prompts the members to give of their substance more willingly toward the building and improvement of church edifices; toward the cause of missions and the several benevolent objects of the Church.

7. The ministry rejoice in the fact that the laity to a large extent, visit the sanctuary, hear the Word and are governed by it in their lives.

8. In the midst of rejoicing however, we have to lament the death of many faithful and useful members. One was taken from the ranks of the ministry. Rev. Henry S. Bassler, the oldest member of this body, died February 17th, 1883.

9. Not only is it reported that the children are baptized, but also that there is a willingness, yea, a sincere desire on the part of the parents to bring their little ones to the baptismal font; not because it is the custom simply, but because they wish them to be in the kingdom of Christ.

10. The youth—the plants of maturer growth in the Lord's vineyard are watched over and cared for. They are sought out and carefully instructed "in the doctrines and duties of our holy religion," as systematically taught in the Heidelberg Catechism, and a fuller measure of the Holy Spirit invoked upon them in their confirmation.

11. The Sunday-school is gradually rising to a higher plane of usefulness and efficiency for the Church.

12. We are forcibly and sadly reminded that we have the kingdom of Satan arrayed against us. Worldliness, indifference, insubordination, irreverence and immorality are complained of in some of the charges. Several cases of discipline are reported, but it is to be feared that in general, the use of the keys has not been resorted to enough, as but two persons have been excommunicated. It is unpleasant to dwell upon these latter things, but there is comfort in knowing that they are but excrescences on the body and not an essential part of it.

All in all, we have reason to rejoice in a year's work well done. "Now unto Him

that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end." Amen.

GEO. P. HARTZELL,
Chairman.

Statistics.—Ministers, 27; Congregations, 82; Members, 8449; Members Unconfirmed, 5374; Baptisms—Infants, 769—Adults, 24; Confirmed, 552; Received by Certificate, 176; Communicated, 7138; Dismissed, 85; Excommunicated, 2; Names Erased, 64; Deaths, 291; Sunday-schools, 80; Sunday-school Scholars, 5217; Students for the Ministry, 2; Contributions for Benevolence, \$2626—for Congregational purposes, \$41,407.

Family Reading.

PUTTING IN THE SHADE.

'Twas his little daughter's portrait—
Child as a lily fair;
Clear as some crystal stream her eye,
Sunlit her golden hair.
He blest his colors tenderly;
Love was in every hue
That decked the canvas pale, whereon
His darling's face he drew.

"What dost thou, darling father, now?"
The little maid would say;
"And why that darkness on the brow
I saw not yesterday?
Such sombre hues are not for me—
I love the light," she said.
"My little daughter," answered he,
"I'm putting in the shade."

"'Twere not a perfect picture, if
The dark lights were away;
To show the brightness needeth yet
The help of shadows grey:
Be patient, little maiden mine,—
No shadow without sun!
How dark was needed thou shalt see
When all the work is done!"

O 'twas the Master Painter, in
Her early morning tide,
That called that little maiden from
Her doating father's side;
And left the old man weeping lone
Beside her little face,
Still smiling from the canvas in
Its innocence and grace.

"Tis well, O Heavenly Master! well!"
The old man softly said;
"To make my picture perfect, Thou
Art putting in the shade:
Be patient, restless spirit, then—
No shadow without sun!
That dark was needed thou wilt see
When all the work is done."

—Month.

THE CORONATION OF THE CZAR OF RUSSIA.

At the head of the royal procession, which now entered the Kremlin, was the Master of Ceremonies, flanked by heralds richly clad and mounted upon pure white horses. It was of immense length, and comprised deputies from the Asiatic States of the Empire, students of the University, the clergy, judges, the nobility and prefects from every section of the Empire. When its front rank reached the doors of the palace it was met by the Emperor, wearing the white uniform of a colonel of the Imperial Guards, and by the Empress, dressed in the Russian national costume of black velvet, richly embroidered with diamonds, her zone girded with a magnificent belt of precious stones. The Empress leaned on the arm of her royal consort. The pair placed themselves beneath a canopy richly wrought in silk and gold and borne by thirty-two generals of high military rank. They then took their place near the head of the procession, being directly after the regalia. At this moment the entire body of the clergy emerged from the Cathedral in order to meet the regalia, which they publicly sprinkled with holy water and perfumed with incense. Upon entering the portals of the Cathedral the Emperor and Empress were received by the Metropolitan of Moscow. The Metropolitans of Novgorod and Kieff presented to them the cross to be kissed, and sprinkled with holy water first the Emperor and then the Empress. Before the sacred images which flanked the doors of the Cathedral they knelt and bowed their heads, after which they were conducted to the ancient thrones of ivory and silver. Alexander occupied the historical throne of the Czar Vladimir Monomach, while the Empress was seated in an armchair gilded and encrusted with jewels. The thrones were placed upon a dais, erected between the two middle columns of the Cathedral. Over the dais was a canopy of scarlet velvet, suspended from the arched roof, embroidered with gold and lined with silver brocade, which was worked with the arms of Russia and all her dependencies in a most ingenious manner.

The Service.

In front of the throne were two tables covered with gold cloth, upon which were placed the crowns, the orb and the sceptre. None but foreign princes were accommodated with seats. The Russian princes and dignitaries stood during the entire ceremony, according to the custom of the

Greek Church. The dignitaries of the realm who were carrying the standard and seals of the Empire took their stand upon the steps of the dais. After their Majesties had been seated the Metropolitan of Novgorod asked the Emperor in a loud, distinct voice, "Are you a true believer?" The Emperor, falling on his knees, read in reply in a clear voice the Lord's Prayer and the Apostles' Creed of the Greek Church, the Metropolitan responding, "May the grace of the Holy Ghost remain with thee," descended from the dais. The customary summons was then three times repeated by the Bishop.

The Benediction.

After reading selections from the Gospel the Metropolitans of Novgorod and Kieff again ascended the dais and invested the Emperor with the imperial mantle of ermine, the Metropolitan of Moscow saying at the same time, "Cover and protect thy people as this robe protects and covers thee." The Emperor responded, "I will, I will, God helping." The Metropolitan of Novgorod, crossing his hands upon the head of the Emperor, then invoked the benediction of Almighty God upon him and his reign, and delivered to Alexander III. the crown of Russia, who placed it upon his own head and assuming the sceptre and orb took his seat upon the throne. He then returned the insignia of his title to the dignitaries appointed to receive them and called the Empress, who knelt before him; he touched her head lightly with the crown of the Emperor and then formally crowned her with her own crown. The expression and the attitude of the Empress, as she knelt, was one of sympathy with her royal husband, and touched deeply the audience. The Czar preserved throughout a grave and decorous dignity and a nobleness of demeanor which also provoked the admiration of all. After the Empress had been duly invested with the imperial mantle and their Majesties were both seated again on their thrones the Archdeacon intoned the imperial titles and sang "Domine salvum fac imperatorem," which was taken up and thrice repeated by the choir. Directly this part of the ceremony was finished the bells in all the churches of Moscow rang out in chorus, a salute of 101 guns was fired, and inside the Cathedral the members of the imperial family tendered their congratulations to their Majesties. The Emperor then knelt and recited a prayer, at the end of which the clergy and all present knelt before the Emperor. The Bishop of Moscow said aloud in behalf of the nation a fervent prayer for the happiness of their Majesties. Shouts of "Long live the Emperor!" then rent the Cathedral, and were taken up by thousands outside and carried from mouth to mouth until that part of the multitude who were unable to get inside even the ample acreage of the Kremlin caught the sound and waved their large volume of human gratulation to the remotest parts of the city, where it was speedily known that another Czar of the Russias had been crowned.

The Cathedral choir then sang the Te Deum, after which the Emperor ungirt his sword, and, accompanied by the Empress and numerous dignitaries, proceeded to the gate of the sanctuary. There the Metropolitan of Novgorod anointed the Emperor's forehead, eyelids, nostrils, lips, ears, breast and hands, at the same time exclaiming, "Behold the seal of the Holy Ghost! May it keep thee ever holy." The Empress was anointed only on the forehead. Both partook of the sacrament and then left the Cathedral, wearing their crowns and mantles, the Emperor also bearing the sceptre and the orb. After praying in the Cathedral of Michael the Archangel their Majesties returned to the palace, escorted by a procession which presented even a more splendid sight than that which escorted them to the Cathedral, being now augmented by the gorgeous state carriages of the imperial family. Banners waved from all points in the Kremlin and the whole route of the procession fairly glowed with bright draperies and hangings.

The Emperor re-entered the Palace by the celebrated red staircase, whence the laws were anciently promulgated. There he turned and saluted the people, who immediately uncovered their heads, cheering enthusiastically and blessing the Czar. —*N. Y. Herald.*

YOUNG MERCHANTS.

No man can calculate the mercantile disasters arising from the preposterous wishes of young men, without experience, ability, connections or capital, to rush into business for themselves. Wise delay in such cases is promotive of success. The number of principals is far too great in proportion. It is not every man who is formed to be a leader, and some are clearly pointed out for subordinate posts as long as they live. But as these are often the very persons who will be the slowest to recognize the truth, let it be the maxim of all to adventure no sudden changes; to wait for undeniable indications of opportunity and discretion; and above all to play the man in regard to the unavoidable annoyances of a subaltern place.

Let the young man with such aspirations understand well that it costs something to be successful and honorable. He should firmly determine, at the hazard of much weariness and smart, to pass contentedly through the appointed stages and to become a thorough merchant. Consider how many a man, now foremost in the mercantile ranks, came to this city with all his personal effects in one bundle, and

with but few dollars in his pocket. Write then, as the motto of your business life, "Honest Perseverance." Quash every disposition to make changes, except where they tend to moral benefit, or knowledge of business. "It is ill transplanting a tree which thrives well in the soil." Dismiss from your mind all belief in the divinity of modern pagans, called luck, and stake nothing on sudden windfalls. Under the general determination to succeed, beware of early disgusts, whether towards persons or work. All new trials are burdensome; all beginnings are hard and vexatious. He that ascends the ladder must take the lowest round. All who are above were once below. "An two men ride of a horse, one must ride behind."

To consider anything menial, which belongs to the career of training, is to be a fool. The greatest merchants and the greatest financiers have passed through toils as humble and as galling. Hard rubs are an indispensable part of education, and it is best to have the worst first. Meet them cheerfully and contentedly then, for the after hours, or days, or years of repose, when the mighty oppressive hand of the giant Business is let up, will be none the less sweet, for your having taken a genuine satisfaction in your work as you went along. You will not make the journey better, if, like famous pilgrims to Loretto, you put peas in your shoes. —*United States Economist.*

THE DUTY OF DRESSING WELL.

Do not disdain dress and the little niceties of the toilet; you may be a very clever woman—perhaps even intellectual; but for all that you cannot afford to be careless in these matters. No woman with any sense of self-respect should allow herself to sink into a dowdy; but whatever be her trials, vexations and disappointments she should dress as well as her position will allow. Do not imagine that we are advocating extravagance; on the contrary, simplicity is our motto, which, if united to good taste, will be found more effective in the eyes of husband, father, brother, or lover, than the most costly attire which the milliner's art can invent. A simple bow in the hair may look quite as coquettish and fascinating as a diamond aigrette; and a cotton dress, if fresh and prettily made, may be as becoming as silk; indeed, we have often seen a cotton eclipse a silk. We mention this to illustrate the fact that riches are little compared to taste, and that every woman may dress well if she chooses, that, in fact, it is her duty to herself and those around her to dress as well as her position will allow. Those who accuse us who write of the fashions, and you who read, of frivolity and triviality, forget that it is just as easy to dress well as it is to dress badly, and that to dress out of fashion requires as much expenditure of thought and care as to dress in it. —*Ev.*

THE DANDELION.

By George W. Bungay.

The Architect of sun or star,
Who lit the orbs that shine afar,
Formed this fair gem.
He filled its cup with glowing gold,
He packed the petals manifold
That crown its stem.

He planted it on hill and glen,
And near the common ways of men,
A light to cheer;
The bluebird and the bobolink,
They solve in song the thoughts we think
When spring is here.

And when the sun is dim on high,
A spectre in a sombre sky
In mantle white,
This modest star of cloudless gold
Serenely shines above the mold,
A disk of light.

"Only a weed," oft trodden down,
With dust upon its golden crown,
Hid in the grass.
Like some poor mortals we have seen,
Their heads bowed for laurels green,
Bowed low, alas!
Fair locks of gold will turn to gray,
The dandelion of to-day,
So bright and fair,
Whose radiant beauty is our boast
Will fade, and like the fabled ghost,
Flit through the air.

May noble, hospitable deeds
Be sown thick as its winged seeds,
A near and far.
This common flower, that shines in dust,
Is like the loyal heart we trust,—
A golden star.

—*Christian Intelligencer.*

HOW DID YOU LIKE THE SERMON?

It is a very common inquiry, which is usually followed by criticism, fault-finding, or commendation, as the case may be. Suppose we vary this question for once, and ask, "How did the sermon like you?" For, while there may be sermons which are fit subjects for criticism, yet there are sometimes words uttered which first fell from the lips of Him who said, "He that rejecteth Me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." John xii. 48.

It is not a slight thing for one, who may himself be under the sentence of death, to criticise the message of mercy which God has sent for the salvation of a lost and dying world. And some of those who

take it upon themselves to find fault and complain of the Gospel of Christ may in the great day learn that the words which they esteem so lightly may fix their own eternal state. —*Christian.*

IF MOTHER COULD HAVE SOME.

One of the most beautiful charities of London is the Children's Penny Dinner Association. This had its rise in a winter of great severity, and in an experience which taught that hundreds of little ones die simply from impaired vitality.

Underfed, they are unable to bear up against the privations of winter, and the church-yards are crowded in the dreary winter months with childish bodies which, under happier circumstances, would have blossomed into maturity.

The idea was conceived that even one nourishing dinner a week might stay the terrible death record, and results have shown that even that scanty allowance of solid, well cooked food is prolific in good results. Such touching instances, too, occur of self forgetfulness and self-denial on the part of children.

One terribly bleak day last winter, a little half frozen child presented her ticket, value two cents, which made her the owner of a seat at the dinner table. The little one looked famished, weird, worn-out, one would have said, with starvation; but the plate of appetizing roast mutton remained untouched before her.

Observing this, a lady went up to her and asked, in tones of kindly accent, if she could not eat a little.

"You look so hungry, dear," she said; "don't you like roast mutton?"

The little one raised a pair of blue eyes to her face and said, "O, yes, ma'am, but—"

"Well, dear, what?"

"But, please, ma'am, the new baby's come, and mother's so dreadful weak, and I—"

The child hesitated, then, gathering confidence from the kindly smile that met her glance, added,

"I thought it would do her good."

WEEKLY REST.

I recollect hearing Lord Shaftsbury speak in London of attending a costermonger's exhibition of the donkeys with which they drag about their little barrows of provision and merchandise. He said there were fifty donkeys exhibited, looking as sleek and beautiful as if they had come out of the queen's stables; and the men told him without his asking them that every one of these donkeys had, each week, twenty-four consecutive hours of rest, and, as a consequence, they could travel thirty miles a day with their loads for six days in a week, while donkeys which were driven seven days in the week could not travel more than fifteen miles a day. Of course a skeptic would sneer at the idea that religion and divine revelation had anything to do with donkeys or that donkeys had concern in the law of God. But the Creator understood very well what was good for a donkey, and so He put the donkey into the commandment. "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates." Deuteronomy v. 14. The Lord well knew that a donkey would do more work in a week if he worked six days than he would if he worked seven days. He made provision that the donkey should have his weekly rest. —*Rev. H. L. Hastings.*

Useful Hints and Recipes.

OATMEAL PANCAKES, instead of porridge, make a breakfast variety. Soak the coarse meal in water all night; pour off the water and make a stiff batter with sour milk and a teaspoonful of soda. Bake in gem pans.

"CHEESE CAKE" A CENTURY AGO.—To one pound of sweet cottage cheese add one-half pound currants, one-fourth pound butter, two yolks eggs, the rind and juice of one lemon, a grated nutmeg, two tablespoonfuls of brandy; sweeten to taste. Chopped candied peel may be used sometimes instead of the lemon juice. The curd and butter must be rubbed through a culender together. Bake in an under crust.

PEACH FRITTERS.—Use for these the evaporated peaches, soak them all night in a little water, and stew gently in the morning; keep them closely covered, and if the peaches are left in halves the flavor is wonderfully preserved. Make a batter of one cup of sweet milk, two eggs, a little salt, and flour enough to make a moderate-stiff batter. Fry in hot lard and serve with or without cream; of course, the cream is a delicious sauce.

FOR HOUSE LINEN OR DRESSES even better than a wardrobe is a long, low ottoman box that any carpenter can make of pine wood, and which can be covered with the pretty cheap cretonnes so as to add to the furniture of the room. The dresses, &c., can lie at full length, which is much better than hanging them up, for summer dresses especially. One or more trays of webbing, fitted inside, will enable you to store quite a variety of articles without crushing.

A NEW SALAD DRESSING.—One teaspoonful of dry mustard, half a teaspoonful of salt, half a teaspoonful of sugar, pour about a quarter of a cup of hot water over them, and stir well until all are dissolved. Then add salad oil, drop by drop, and stir well after each addition of oil, to make sure of having just enough. No more oil should be put in than will be taken up or hidden in the mustard; two raw, unbeaten eggs may then be vigorously stirred in, and, lastly, half of a small teaspoonful of vinegar. Let these all come to a boil; it will burn easily, so must be watched and stirred every moment. Let the dressing get cold before mixing it with the salad.

Youth's Department.

MY LITTLE LABORER.

A tiny man, with fingers soft and tender
As any lady's fair:
Sweet eyes of blue, a form both frail and slender,
And curls of sunny hair,
A household toy, a fragile thing of beauty—
Yet with each rising sun
Begins his round of toil,—a solemn duty,
That must be daily done.

To-day he's building castle, house and tower,
With wondrous art and skill;
Or labors with his hammer by the hour,
With strong, determined will.
Anon, with loaded limber, he's plying
A thoughtful, earnest brow, is trying
Some book's dark lore to read.

Now, laden like some little beast of burden,
He drags himself along;
And now his lordly little voice is heard in
Boisterous shout and song—
Another hour is spent in busy toiling
With hoop and top and ball—
And with a patience that is never failing,
He tries and conquers all.

But sleep at last o'er takes my little rover,
And on his mother's breast,
Joy thrown aside, the day's hard labor over,
He sinks to quiet rest;
And as I fold him to my bosom, sleeping,
I think, 'mid gathering tears,
Of what the distant future may be keeping
As work for manhood's years.

Must he with toil his daily bread be earning,
In the world's busy mart,
Life's bitter lessons every day be learning,
With patient, struggling heart?
Or shall my little architect be building
Some monument of fame,
On which, in letters bright with glory's gilding,
The world may read his name?

Perhaps some humble, lowly occupation,
But shared with sweet content,
Perhaps a life in loftier, prouder station,
In selfish pleasure spent;
Perchance these little feet may cross the portal
Of learning's lofty fame,
His life-work be to scatter truths immortal
Among the sons of men!

LITTLE MOZART AND HIS PRAYER.

Many years ago, in the town of Salzburg, Austria, two little children lived in a cot covered with vines, near a pleasant river. They both loved music; and when only six years old Frederika could play well on the harpsichord. But from her little brother such strains of melody would resound through the humble cottage as were never before heard from so young a child. Their father was a teacher of music, and his own children were his best pupils.

There came times so hard that these children had scarcely enough to eat; but they loved each other, and were happy in the simple enjoyments that fell to their lot.

One day they said:

"Let us take a walk in the woods; it is so pleasant. How sweetly the birds sing! And the sound of the river as it flows is like music." So they went.

As they were sitting in the shadow of the trees the boy said thoughtfully,
"Sister, what a beautiful place this would be to pray!"

Frederika asked wonderingly, "What should we pray for?"

"Why, for papa and mamma," replied her brother. "You see how sad they look. Mamma hardly ever smiles now, and I know it must be because she has not always bread enough for us. Let us pray to God to help us."

"Yes," said Frederika, "we will."

So these two sweet children knelt down and prayed, asking the Heavenly Father to bless their parents, and make them a help to them.

"But how can we help?" asked Frederika.

"Why don't you know?" replied Wolfgang. "My soul is full of music; and by and by I shall play before great people, and they will give me plenty of money. And I'll give it to papa and mamma, and we'll live in a fine house and be happy."

At this a loud laugh astonished the boy, who did not know any one was near them. Turning, he saw a fine gentleman, who had just come from the woods.

The stranger made inquiries, which Frederika answered, telling him,

"Wolfgang means to be a great musician. He thinks he can earn money, so that we will not be poor any more."

"He may do that when he has learned to play well enough," replied the stranger. Frederika answered:

"He is only six years old, and not only plays beautifully, but can compose pieces."

"That cannot be," replied the gentleman.

"Come to see us," said the little boy, "and I will play for you."

"I will go this evening," answered the stranger.

Then, as he turned to go, the boy took hold of his coat and said:

"Do you think God will send us some dinner? We have asked Him to."

"I think He will," was the reply.

The children went home and told their story to their parents, who seemed much pleased and astonished.

Soon a loud knock was heard, and on opening the door the little family were surprised to see men bringing in baskets of richly cooked food in variety and abundance.

They had an ample feast that evening. Thus God answered the children's prayers.

Soon after, while Wolfgang was playing a sonata which he had composed, the stranger entered, and stood astonished at the wondrous melody. The father recognized in his guest Francis I., Emperor of Austria, who had been residing in the vicinity.

Not long after the family were invited by the Emperor to Vienna, where Wolfgang astonished the royal family by his wonderful powers. From that time the father and his children gave concerts in many cities of Germany and France.

At the age of fifteen Wolfgang was acknowledged by all eminent composers as a master.

These are some incidents in the life of the most eminent musical genius the world has ever known.

He was good as well as great. The simple trust in God which he had learned in childhood never forsook him. In a letter to his father he says: "I never lose sight of my God. I acknowledge His power and dread His wrath; but at the same time I love to admire His goodness and mercy to His creatures. He will never abandon His servant. By the fulfillment of His will mine is satisfied. I shall always make it my duty to follow punctually the counsels and commands you may have the goodness to give me."—*Exchange.*

CLOCKS AND THEIR INVENTORS.

In the Kensington Museum at London is shown an ancient clock that was made in 1325 by a Monk for Glastonbury Abbey. It is going still. For more than five centuries it has been keeping time. It told the hours long before Columbus came to America, and when a few painted savages wandered over the sites of New York and Brooklyn. It was going when Hendrik Hudson first sailed into New York Harbor. It still measures time, while steam and electricity are moving all around it.

But when it was first made the venerable clock was as much an object of wonder as a steam-engine or an electrical machine. Only kings and rich monasteries could purchase a clock. There were only a few in all Europe. It was thought at first that these wonderful machines were the inventions of sorcerers and magicians.

There are two kinds of clocks—spring clocks, in which the wheels are moved by power from the uncoiling of a coiled spring, and pendulum clocks, which are moved by the gradual falling of a weight, the falling being regulated by the swinging of a pendulum. When a pendulum is set swinging it makes each swing backward and forward in just the same time until it stops, no matter whether the swing is over a long or short space. Its swing is over a longer space at first than towards the last, when it is about to stop, but it goes faster, so that the time of the swing is always equal. This is called the "isochronism" (equal time, from Greek *isos*, equal, and *chronos*, time) of the pendulum.

But the real inventors of clocks were probably the Arabs. These children of the desert soon became as fond of invention as the people of Connecticut or New York. Bagdad and Cordova, their fine cities, are famous for their wonderful machines. Our ignorant ancestors thought the Arabs gained their rare learning from a compact with Satan. The clock was one of these inventions, and it appeared in Europe about the twelfth century. At first it was used only in the monasteries to direct the monks in their prayers. But very soon clocks were set up on some high tower or steeple in the European cities. In New York we have the City Hall clock, clocks at court-houses and on many churches. But in the cities of early Europe there was no way of telling the hour except by the sun and the stars.

When the first clocks were set up they were thought to be the most wonderful of inventions. The first public clock was raised on a tower at Padua, in Italy. A famous striking clock was placed on a tower at Bologna in 1356. From Italy the invention was carried to France and

Germany, and in 1364 Paris for the first time possessed a public clock. It was set up on a tower of the King's palace, and was built by German workmen. No one in France, it is said, could make a clock.

Town clocks and church clocks are made to move by trains of wheels in much the same way, but the wheels are very large and strong, and the weights and pendulums very heavy. It is very hard work to wind up a church clock, and it needs a strong man to do it. In winding up the clock in the tower of Trinity Church, New York, the crank or handle has to be turned round 850 times. Many wonderful clocks have been made, in some of which the machinery moved figures of men and animals in a very curious way. At Heidelberg, in Germany, was formerly a town clock which, whenever it struck the hour, caused the figure of an old man to pull off his hat, while a cock crowed and clapped his wings, and soldiers fought with one another. This clock was destroyed by the French when they burned Heidelberg in 1693.

About the year 1500, clocks, which had been too expensive to be used even in many cities, are found in private houses, but still only the very wealthy could purchase one. Watches seem to have been made about this time, but were also very expensive. It is hard for us to conceive of a city without its public clocks, but in the year 1600 not many large towns possessed one. Three centuries and a half have made a wonderful change.

The clock has become one of the commonest articles of furniture. American factories pour out millions of them annually. They are found at all prices, from the cheapest to the most costly. In the year 1483 the revenues of the city of Auxerre were thought too small to purchase the costly invention, and the people asked the King's permission to buy one. In 1883 a wooden clock may be bought for half a dollar, and every village has its public time-keeper.

It seems strange that we should owe our clocks and watches to the dark-skinned and half-savage Arabs. But it shows us that all races and nations have been useful to each other. Once the Arabs were very intelligent and powerful; but they have become indolent and barbarous. They probably buy their clocks and watches, if they use them, in the European cities.—*Harper's Young People.*

AN ANIMATED FLOWER GARDEN.

In the winter season the alligators bury themselves in the mud and sleep until warm weather comes again. This is what naturalists call hibernating.

Many odd stories are told of accidents that occur to the people who live in alligator countries in consequence of this peculiar habit. In one case a party of hunters had camped out and built a fire to cook their supper. The fire was burning finely, and the supper was cooking and sending out a most savory odor, when one of the party who was standing over the fire putting on some more wood was suddenly thrown to the ground, the fire was scattered in all directions, and the supper overturned into the mud. The fire had been made on the back of a sleeping alligator, who had at last been aroused by the extreme heat, and had created all the commotion in his efforts to escape the torture. As he was as much frightened as the hunters, he made no attempt to revenge himself, but scuttled off as fast as he could, leaving the hunters staring at each other in astonishment.

There is one result of this habit which is most singular. While the alligator is buried in the mud, seeds will sometimes fall on his back and sprout and take root there, obtaining a firm hold in the creases between the small plates that form the skin of the back. The growth of vegetation is very rapid in these warm countries, and consequently it will come about that the shrubs and plants will become thick and high. By and by when the warm weather comes and the rivers fill up, the alligator (still very stupid) will rouse himself and go to the water, on the surface of which he will float a long time before seeking food. Then it is that birds will settle upon these strange islands and pick up the worms and insects that have, unluckily for themselves, gone there to live. A French traveller who knew nothing of this curious fact, was one day much surprised to see one of these islands, as he had thought it to be, suddenly glide away as he touched it with his oar, and finally sink out of sight.

Of course the plants wash off as soon as the alligator becomes active and remains under water for any length of time.—*John R. Coryell.*

AN ANECDOTE OF WEBSTER.

I will repeat an anecdote which I think that Webster gave at that dinner, though, as I made no note of it, it is just possible that he told it in my presence at some later date. The conversation was running upon the importance of doing small things thoroughly and with the full measure of one's ability. This Webster illustrated by an account of some petty insurance case that was brought to him when a young lawyer in Portsmouth. Only a small amount was involved, and a twenty dollar fee was all that was promised. He saw that, to do his clients full justice, a journey to Boston, to consult the Law Library, would be desirable. He would be out of pocket by such an expedition, and for his time he would receive no adequate compensation. After a little hesitation, he determined to do his very best, cost what it might. He accordingly went to Boston, looked up the authorities, and gained the case. Years after this, Webster, then famous, was passing through New York. An important Insurance case was to be tried the day after his arrival, and one of the counsel had been suddenly taken ill. Money was no object, and Webster was begged to name his terms and conduct the case. "I told them," said Mr. Webster, "that it was preposterous to expect me to prepare a legal argument at a few hours' notice. They insisted, however, that I should look at the papers; and this after some demur, I consented to do. Well, it was my old twenty-dollar case over again, and, as I never forget anything, I had all the authorities at my fingers' ends. The court knew that I had no time to prepare, and were astonished at the range of my acquirements. So, you see, I was handsomely paid both in fame and money for that journey to Boston; and the moral is that good work is rewarded in the end, though, to be sure, one's own self-approval should be enough."—*Josiah Quincy in "Atlantic."*

WHAT THE BURDOCK WAS GOOD FOR.

"Good for nothing," the farmer said, As he made a sweep at the burdock's head; But then, he thought, it was best no doubt, To come some day and root it out. So he lowered his scythe, and went his way, To see his corn, to gather his hay; And the weed grew safe and strong and tall, Close by the side of the garden wall.

"Good for a home," cried the little toad, As he hopped up out of the dusty road; He had just been having a dreadful fright— The boy who gave it was yet in sight. Here it was cool and dark and green, The safest kind of a leafy screen; The toad was happy: "For," said he, "The burdock was plainly meant for me."

"Good for a prop," the spider thought And to and fro with care he wrought, Till he fastened it well to an evergreen, And spun his cables fine between. 'Twas a beautiful bridge—a triumph of skill; The flies came round, as idlers will; The spider lurked in his corner dim, The more that came, the better for him.

"Good for play," said a child, perplexed To know what frolic was coming next; So she gathered the burs that all despised, And her city playmate was quite surprised To see what a beautiful basket or chair Could be made with a little time and care. They ranged their treasures about with pride, And played all day by the burdock's side.

Nothing is lost in this world of ours; Honey comes from the idle flowers; The weed which we pass in utter scorn, May save a life by another morn. Wonders await us at every turn, We must be silent, and gladly learn. No room for recklessness or abuse, Since even a burdock has its use.

—*St. Nicholas.*

TINTO, THE FERRY-HOUSE PARROT.

Tinto was a beauty, dressed in green and crimson, with here and there a dash of gold. He could talk very well, and was fond of doing so. He lived at a ferry-house, on a river in Alabama.

Tinto's master kept a refreshment-room. His cage used to hang at the door, where the people passed in going to and from the boats. This parrot was in the advertising business. He was quick in picking up words and short sentences.

"Hot coffee, sir?" "Have a bite?" "Here's the place!" "Come in, all." He kept using these phrases, and brought in many customers to his master.

Tinto not only said what he was taught, but he would imitate many sounds he heard. He could whistle to the dogs he saw, and they would run all about to find their masters. He tried to crow like the old rooster in his master's yard, but this was the only thing he could not do.

Tinto was a very noisy bird. He used to scream very loud, and chatter, as

though he were laughing. He seemed to take an interest in everything that was going on near the ferry.

One day he played a sad trick upon a poor horse. Dobbin was a good horse, and always obeyed his driver. He used to draw loads, brought across the river in the boats, up to the town. When Dobbin's master went to dinner he used to leave his team by the ferry-house.

The wagon was backed down the gangway, ready to take in a load. Tinto saw the horse every day, and heard what was said to Dobbin. I don't know whether the parrot meant to be naughty or not, but he cried out as loud as he could "Back up, Dobbin! Back up, Dobbin! Back up, sir!"

Dobbin had backed down the gangway hundreds of times before, when he heard the order. He did so this time. Tinto kept saying the same words, and Dobbin kept backing. He backed the wagon off the gangway, and then went over into the river himself.

A boy saw all this, and called Dobbin's master. After some hard work, the poor horse and wagon were taken out of the water. Tinto was kept in the attic a month for this trick. Perhaps he wished he had kept strictly to the advertising business.—*Our Little Ones.*

A STREET ARAB'S HONOR.

"Sergeant," said a diminutive specimen of the street Arab, as he met an officer wearing a sergeant's uniform, on the street about ten o'clock last night, "can you send an officer to guard some property to-night?"

The urchin's clothes were tattered, his face was dirty, and he was soaked with rain, but there was a manly air about him for all that. The officer looked somewhat astonished at the request coming from such a strange source, but asked kindly, "What do you want an officer for, my boy?"

"Because," answered the child, and tears filled his eyes, "I was leaning against a store window on Chestnut street, and I guess I pushed too hard, and the glass broke, and I couldn't make anybody hear, so I started as fast as I could to find an officer, to keep anybody from stealing the things in the window. And, Sergeant, I have thirty-five cents I made selling papers to-day. If I give you that, don't you think they would let me go until I make enough to pay for the glass? It is every cent I have, but I don't want to go to jail."

"Keep your money, my boy," said the officer. "I will see that the store is guarded, and if you go and see the owner to-morrow, I don't believe he will take a cent from you. Anyhow, I can trust you."

"Thank you," said the boy, "I will be sure to go and see him, and I will try to save all the money I can to pay him, if he wants it." And drying his eyes, he went on, probably to a cheerless home.—*New York Star.*

Pleasantries.

"There are two boating associations here," wrote a Japanese student home, "called Yale and Harvard. When it rains the members read books."

Grumpy—No young ladies now any longer blush. In my young days they did. Good Child—Yes, but wasn't that because you used to say things that made them?—*Punch.*

A wag, who thought to have a joke at the expense of an Irish provision dealer, said, "Can you supply me with a yard of Pork?" "Pat," said the dealer to his assistant, "Give this gentleman three pigs' feet."

An exchange had an article headed, "He deserted a three-hundred-thousand-dollar wife." Such a remarkable occurrence is so seldom heard of that we read the article and found out that he spent her three hundred thousand before he left.

General Lee is said to have once asked a straggling Johnny Reb, whom he found eating green persimmons, if he didn't know they were unfit for food. "I'm not eating them for food," replied the man, "I'm eating them to draw up my stomach to fit my rations."

"I don't miss my church so much as you suppose," said a lady to her minister, who called upon her during her illness, "for I make Betsy sit at the window as soon as the bells begin to chime and tell me who are going to church and if they have got on anything new."

THE MESSENGER.

Rev. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. A. R. KREMER,
Rev. D. B. LADY,
Rev. D. VAN HORNE, D. D., } SYNDICAL EDITORS.

To CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, JUNE 6, 1883.

In watching the action of the various ecclesiastical Assemblies just held, one could not but be impressed with the interest shown in missions. There have been warm discussions in regard to Church polity and cultus, but these have been left to their own development while the aggressive work of carrying the gospel to the destitute has filled the minds of all. The amounts given this year have as a general thing been in advance of those given last year, and increased sums are asked for the future. The world is opening for the reception of the truth. Man's opportunity as some one has said, is the challenge God is throwing at his feet. The Churches are appreciating this.

Certain it is that denominations prosper in proportion to their Christian liberality, and it would be well if our people would study what is being done by others, in order that they may be stimulated to enlarged views and increased liberality.

We give the *Lutheran Standard* the benefit of its own statement. In reply to the charges we brought against it a few weeks ago it says: "The Lutheran Church, according to our belief, is not the only visible Church of Christ on earth, though it is the true visible Church, i. e., the one among the visible Churches that has the true confession; nor have we ever taught that 'all outside of it are to be reached only by the unconvicted mercies of God.' 'It is wrong to hold communion with' those who reject important articles of faith, not because it is impossible for them to be Christians or to constitute a Church, but because we are commanded to confess the truth and to avoid those who teach false doctrine."

We were going to remark on the above at length, but think we will let it speak for itself. There is then more than one visible Church, but only one true one, and that is the Lutheran! We let others judge of the *Standard's* logic.

DEATH OF REV. HENRY MILLER.

Rev. Henry Miller died at his residence in Waynesboro, Pa., on the 29th of May, and was buried at Trinity Church graveyard on the 31st inst. A sketch of his life will be furnished to us.

The reports of the proceedings of Classes are making a heavy demand upon our columns just now. We are doing our very best to publish them as rapidly as possible.

The *Christian World* has published an extended sketch of the life of the late Rev. John Pence, by Dr. I. H. Reiter, which we will transfer to our columns as soon as we can find room for it. Father Pence was one of our oldest ministers, and well deserves the tribute paid to him.

In the death of Hon. George Sharswood, Ex-Chief Justice of Pennsylvania, which occurred in this city on the 28th ult., the State has lost one of its most distinguished citizens. He was not only eminent as a jurist and as an author, but a most genial Christian gentleman. We will always feel grateful for the cordial, encouraging words he has spoken to us, and many who have come in contact with him will share this feeling.

DEATH OF GEO. P. WEISTLING, ESQ.

We regret to announce the death of Mr. George P. Weistling, which took place at his residence in Harrisburg on the morning of the 31st inst., after an illness of more than two weeks. Mr. Weistling was so long associated with the 1st Reformed Church at Harrisburg, that his life was inwoven with the history of the Choir, the Sunday School, and all the interests of the congregation, and he was widely known throughout the Church at large. He was a prominent and influential citizen, and his loss will be greatly felt. Somehow we

are never ready to lose such men, but He who notes the fall of the sparrows, has His own good time for the harvesting of His sheaves.

KEEPING UP THE SUPPLY.

The demand for ministers is great; and in a former article we intimated that there should be some method or rule established by which the supply could be kept up.

From the General Synod down to the Classes there is an abundance of committees, standing or otherwise, but there is still room for another,—a committee on the increase of the ministry. Or, if it be preferred, let it be a Board, whose duty it shall be to devise such means as may secure a constant increase and supply of ministers. We in the Eastern part of the Church, for instance, might have a tri-synodic Board of this kind, and a classical Board in each classis, the latter being subordinate to and working in harmony with the former.

That a matter of so great importance should be left to care for itself, and float along without chart or compass, seems to us entirely wrong. We do not allow other interests of the Church to be treated in such way, and to live by mere chance. All other matters are referred to organized boards and committees, who shape them into proper forms, that definite results may be reached. What would become of missions, if the whole interest were left to itself undirected by an organized body of men? Just about what threatens to become of the future increase and supply of the Christian ministry, unless an organized effort be made to uphold and strengthen this right arm of the Church.

We do not mean to indicate here in what manner such Board or Committee should secure the desired result. We know this—that there is plenty of young talent and piety in our Church, and that these, to be secured for the work of the ministry, should not be passed by through want of system or plan. For want of this, mediocrity slips into the ministry, very often, where otherwise first-class talent would be secured. We believe that a thoroughly organized system is needed for the filling up of the ranks of the ministry. Hap-hazard ways of doing anything are all wrong, and no exception can be made in favor of the past indefinite course we have pursued in this most important matter. We suggest a tri-synodic Board, and subordinate classical boards or committees to act as eyes for the searching out from among our people the very best talent and piety for the work of the ministry. Let all things be done decently and in order.

HONORING THE MINISTRY.

At a meeting of one of our Union Societies, having for its object the spread of evangelical truth, recently held, the chairman said: "I am not a clergyman, and I am glad that I am not." "Yet," he added, "we cannot get on without the ministers, and we have invited them to meet with us in order that we may have access to their churches for raising funds." Lest these words should present a harsh appearance in print, we add that the chairman was apparently fond of occasional pleasantries, and from his tone and manner, had evidently been indulging in a little wit at the expense of the "cloth."

The incident reminded us of what we have often noticed before, that sometimes well meaning persons allow themselves to speak slighting or disparagingly of Christian ministers without reflecting on the harm which may result from such a course. The young always feel some respect for the men who stand up before the people to plead with them, and with God, in behalf of their souls, until they hear older persons criticising these men, or ridiculing their profession.

Of course ministers care not, and do not wish to return railing for railing. Their work is to benefit those who would injure them. They therefore pass by the vulgar jests, about the "chickens" on occasions of ministerial gatherings in the country, as they do the trifling things of the kind which may transpire in the experience of daily life. Nevertheless, harm often arises from such a course, to those who are not members of the church, and the thoughtless word is often a seed of evil.

Stephen Girard, in founding the institution for the education of boys which bears his name, made a foolish restriction that no ecclesiastic, missionary or minister should ever be admitted to the premises, in order, as he affirmed, "to keep the

tender minds of the orphans, free from the excitement which clashing doctrines and sectarian controversy are apt to produce." Such language can scarcely do more now than provoke a smile. There are thousands of boys in schools scattered over our country, where ministers are principals and teachers, and where the boys do not suffer from "Sectarian controversy," in the slightest degree.

The boys in Girard college, are trained exactly as are our boys in the public schools, who attend a Sunday school using the International texts on Sundays. There is no more harmful influence in the one case than in the other, as far as we are aware; however we are glad that so many poor boys are well housed and fed, while they receive the rudiments of an education, and have a Chapel in which they are required to attend Gospel services each Sabbath, even though the founder gave an unnecessary thrust at the ministry. And were it not for the Gospel and for the ministers who instruct the consciences of the people to maintain it, Girard College would long since have followed the decay of the institutions of heathen lands.

Only in a Christian country where a strong sentiment prevails the public mind in favor of clothing, feeding, and education of poor children, could such an institution flourish, unhindered and unchanged. The churches of Christ and their ministers, are to-day the real guardians of most of the Educational and Eleemosynary institutions in our land. Even Mr. Girard, would never have thought of founding his school for poor boys, if he had lived in the times of Ancient Greece or Rome; or if he had lived as a native in Turkey, or any part of the Orient, in modern times. The ministers of Christ, have many to honor them for their "works' sake," even here, but their great reward awaits them in the future. They can well afford therefore, to be patient under passing criticism.

V. H.

The widow and children of the late Dr. Krauth, have presented his library to the Lutheran Theological Seminary in this city. The library contains about fifteen thousand volumes, many of them of great value.

We have received the annual catalogue of Heidelberg College and the Theological Seminary, at Tiffin, Ohio. In the collegiate department, there are 22 Seniors, 9 Juniors, 13 Sophomores, and 25 Freshmen. The students include both sexes, and there are two courses of study between which the students have choice. We notice that all the Juniors are taking the classical course, while all the Sophomores except two, are taking the scientific course. There are 74 pupils in the academy.

There are 11 students in the Theological Seminary, 3 in the Senior class and 8 in the Junior. A list of the alumni is given. The catalogue is published in good style, and reflects credit upon E. R. Good & Bro., printers and stationers at Tiffin, Ohio.

We have received a note from a graduate of '63 at Franklin and Marshall, calling the attention of his classmates to the fact that twenty years have passed since the dust from the highways of life began to collect on their college togas, and urging a full meeting at the "re-union" during the approaching commencement week. He urges the "Colonel" to "call out the Palatines" and intimates that whether wives and sons and daughters, and "sisters and cousins and aunts" come along or not, the class should meet to renew old friendships and talk of old times. We do not know who the Colonel is, but our correspondent is reliable, and the officer referred to will doubtless do his duty. We like these class re-unions, and believe if there were more of them they would help to keep up interest in our institutions.

Editors in Japan, though but semi-civilized, would seem to have a conscience and a sense of the fitness of things. The *Nichi-Nichi Shimbrum* recently appeared with a large blank space, with the apology that what had been written for that column was wrong, and was therefore at the last moment taken out. An exchange says: "If many of our editors acted upon that principle, their papers would be cleaner if not so appetizing." That may all be, but editors in this country would be expected to substitute something else.

Rev. H. K. Binkley has obtained thirteen new subscribers for the MESSENGER in the Hummelstown charge, Rev. A. S. Stauffer, pastor.

Communications.

THE LUTHERAN SYNOD AT NORRIS-TOWN.

A few hasty notes by an occasional observer of the proceedings of this body during its recent annual sessions may be acceptable and interesting to the readers of the MESSENGER.

Apart from the routine business of the Synod, which the reader may imagine for himself, there were some few matters discussed of interest generally. The large and valuable library of the late Dr. C. P. Krauth was formally presented to the Synod. This is a splendid gift, for the library contains some 15,000 vols., of an estimated value of \$30,000, and is said by competent judges to be the finest private collection of theological books in the country.

A very considerable portion of the Synod's time was consumed by a discussion relative to the best means of raising sufficient money from the congregations for the purpose of erecting a new Seminary building in Philadelphia, in honor of the four hundredth anniversary of the birth of Martin Luther. Several days were occupied in discussing the matter. All seemed heartily agreed that the building should be erected, but different views were held as to the probable cost, and particularly as to the best method of raising the necessary funds; whether by an agent, or by weekly contribution of five cents per member, or by an annual contribution of one dollar per member. The latter method was finally adopted, and the amount needed fixed at \$100,000. We trust that our Lutheran brethren may succeed. We wish them God speed in this noble undertaking; and we do sincerely hope that when they meet in annual session one year hence the money may be in the hands of the treasurer, and not still in the pockets of the people. Some one has said that undertakings of this kind remind him of an epitaph he once saw in a country graveyard—"Methuselah Smith, aged one year." Everybody knows how easy it is to resolve—but the carrying out of the resolution? "There's the rub."

An item of interest concerning finances may be mentioned. From a paper entitled "Systematic Benevolence" the writer learned that during the past year the 90,000 members of the Synod contributed \$17,203, being an average of twenty-one and one half cents per member. Compare with this the \$38,000 contributed during the past year by the 70,000 members of our own Synod (Synod of the U. S.) and it doesn't look so bad for us, does it? But then we must allow something for the fact that the sum contributed by our Lutheran brethren does not (so we are informed) include moneys sent to the orphans, and some other amounts not reported to the treasurer. However, this would hardly be sufficient to account for the difference between 90,000 Lutheran members with \$17,000 in their hands, and 70,000 Reformed members with \$38,000 in theirs. But if our Lutheran brethren next year should, as we trust they will, report \$100,000 for a new Seminary building, what will we do then?

There was a little breeze in the Synod concerning pulpit fellowship. Some of the brethren having preached in the churches of the town on Sunday, on the following Monday morning, immediately on the opening of the session, a motion was offered to the effect that all the ministers, who had the previous day filled other than Lutheran pulpits, should be censured. The motion was promptly seconded, and then by motion laid on the table. Just before the adjournment, however, some one of those who were not satisfied with the above disposition of the pulpit fellowship question, moved that if the Synod would not actually censure the above mentioned brethren, it should at least express its strong disapproval of their action. After some discussion this motion was referred to a committee, by whom, it was commonly understood, it would be strangled—as it deserved to be. In both instances the motion to censure came from the German side of the house.

The question of the division of the Synod into two bodies on the basis of language was not broached. Nor was any discussion, so far as the writer's knowledge goes, had upon the subject of a Lutheran Bishop. It is felt by some of the more prominent men in the body that this is the coming question for the denomination. Tracts containing essays on the subject were freely distributed, and the attention of the Synod was called to the subject rather in the way of private interviews than in the form of public and formal debate. The subject seems to be viewed simply from the practical side, with comparatively small reference to doctrinal considerations. The Synod will meet next year in Reading.

H. M. K.

EAST SUSQUEHANNA CLASSIS.

Twenty-seventh Annual Meeting.

This Classis convened in the St. John's Reformed Church, Milton, Pa., May 16th, 1883. The classical sermon was preached by the president, the Rev. William C. Schaeffer, from St. John's Gospel 16: 13.

The Rev. A. R. Hottenstein was elected president; the Rev. John K. Millett, corresponding secretary, and Geo. Hill, Esq., treasurer.

All the pastors were present during the sessions, and all the charges, except two, were represented by elders.

The Rev. F. C. Yost was received from the Lancaster Classis—Synod of Ohio—a call to him from the St. John's Congregation at Milton, was confirmed, and a committee appointed to install him.

All the recommendations of Synod were adopted, and the appointment of \$50 for Contingent Fund, \$100 for Sinking Fund, and \$1,110 for Home Missions was assumed. In addition to this Classis appropriated \$300 to the Mission at Plymouth, \$200 to the Berwick charge, and \$100 to Christ Church, Fayette, N. Y.

The Beningers and Shellhamers congregations were attached to the Conyngham charge. The report of the committee on division of Classis, appointed at the annual meeting in 1882, was laid on the table for one year.

A request from the St. Peter's Church, Berrysburg charge, for a supply elicited the following action:

That the request of the St. Peter's congregation in reference to the matter of a supply, can not be granted, and that the Corresponding Secretary be instructed to inform said congregation that it belongs to the Berrysburg charge, and that the pastor of that charge is the pastor also of the St. Peter's congregation.

A committee consisting of the Revs. Geo. P. Hartzell, W. G. Engle, S. Kuhn, and the Elders J. R. Hilbush and John Mertz, was appointed on reconstruction of charges, in the lower end of Classis.

A committee consisting of the Revs. A. Houtz, O. H. Strunk and T. Derr, was appointed on the reconstruction of the Danville, Catawissa, and Berwick charges.

The following action in regard to the proposed constitution, submitted by General Synod, was adopted:

That this Classis gives a general endorsement of the said constitution as presented, and particularly of the second section of Art. 63, relative to

the constituting of an executive committee to represent the Classes between the annual meetings.

On the other hand, this Classis does not deem it advisable to limit the number of members constituting the General Synod to sixty. And in regard to the three particulars to which attention is directed, the judgment of this Classis is, that annual meetings of General Synod are both inexpedient and unnecessary; that the delegates to General Synod should not be elected by the District Synods, and that the concentration of church work in Boards of General Synod is desirable, reserving, at the same time, to different Classes and Synods, freedom of action within their respective limits.

The following in regard to Sunday funerals was adopted:

The burying of the dead, in a Christian manner, is an important and sacred duty, intimately connected with our most tender feelings and hearty condolence, calling forth our most half of the bereaved, and our warm sympathies in honor and respect to the memory of all due. It is, however, a notable fact, that funerals have, in many instances, unnecessarily deferred with the intention to have them take place on the Lord's Day, causing much unnecessary labor upon, and desecration of said day, and often conflicting and seriously interfering with the regular appointments of the officiating pastor. Therefore, this Classis disapproves the appointment and holding of funerals on the Lord's Day, in every case where there is not an absolute necessity for so doing, and exonerates from all blame those pastors who did, or shall hereafter, refuse to officiate at funerals under the above named objectionable circumstances.

The following minute in regard to the Rev. Henry S. Bossler was adopted:

WHEREAS, Since our last annual meeting, the Rev. Henry S. Bossler, an aged and highly respected member of this Classis, has been called from our midst by death. Therefore,

Resolved, That this Classis has heard, with profound sorrow, of the death of Brother Bossler.

Resolved, That, as a Classis, we bear most cheerful testimony to Father Bossler's ability, zeal and faithfulness in the gospel ministry, extending over a period of fifty-four years.

Resolved, That we hereby extend our heartfelt sympathy to the family of our departed brother, and that we invoke God's blessing, and the comforts of His Spirit and grace upon them.

Resolved, That these resolutions be published in the MESSENGER and Hausfreund, and in the *Millsburg Herald*.

Delegates to General Synod: T. J. Barkley, T. J. Hacker, and Tighman Derr, *primarii*. Wm. C. Schaeffer, Wm. G. Engle, and O. H. Strunk, *secundi*. Elders, J. S. Swisfort, C. C. Leader, and J. E. Hilbush, *primarii*. T. D. Stauss, Charles Newhard, and Sebastian Heninger, *secundi*.

Delegates to the Synod of the United States:—J. B. Kerschner, J. K. Millett, Geo. B. Dechant, T. S. Land, and Geo. P. Hartzell, *primarii*. A. Houtz, A. R. Hottenstein, S. S. Kohler, S. C. Weckel, and C. H. Mutchler, *secundi*. Elders, T. D. Strauss, Charles Newhard, Henry Helwig, Thomas Mast, and Wm. Landefeld, *primarii*. H. F. Troutman, John Mertz, Sebastian Heninger, S. C. Schive, and Henry Croop, *secundi*.

In the case of a complaint against a minister for having officiated at a Sunday funeral in a neighboring minister's charge, the judgment of Classis is, that the brother erred in officiating at that funeral, and that, according to Chap. I, Art. 12 of the Constitution, no minister is permitted to perform any ministerial acts within the bounds of another minister's charge, without his permission.

Classis adjourned on Monday evening to meet in the Reformed Church at Bloomsburg, June 4th, 1884, at 7.30 P. M.

Milton is a fine town in which to hold an annual meeting of Classis, and the pastor and members of St. John's congregation know how to entertain strangers. Thanks.

STATED CLERK.

WHY NOT LARGER CONTRIBUTIONS?

The subject of benevolence is lifting its head through the columns of the MESSENGER. We believe it is doing good. The different sides of the questions—all good sides as it has no evil—are variously presented, and the thinking reader will be impressed with the necessity as well as the Christian duty of "giving as the Lord hath prospered." But why is it that many people habitually give so little? It is generally the case that some congregations, and some members in all congregations, contribute less for benevolence than is reasonably expected of them. One unfortunate reason for this, as a brother has said, is that they are "collections by the minister." Ministers too frequently speak of the classical appropriation as a "debt" resting upon the congregation. The free-will offering unto the Lord is thus left entirely out of sight.

But we think there is a personal reason in each instance. The church has members who are in the church but not of the church. They are Christians in theory, but scarcely in practice. Then, taking any congregation, and dividing a reasonable contribution among its members according to ability, it will be found that the Christian at heart contributes considerably more than his share, because he gives as the Lord has prospered him; he deals in "futures" of the spiritual sort. While the nominal Christian gives considerably less than his ability calls for, since, being a dealer in the world's "futures," the world's maxim is his guide: Take care of the pennies and the dollars will take care of themselves.

For each of these two contributors, nature presents an excellent example. The American hickory pine never sheds its cones until the tree dies. So some people are so tenacious of their money or the money so adhesive, that they do not give unless they can keep no longer. On the other hand, the cocoa palm of Polynesia is always blossoming and bearing fruit; and like it Christians announce their creed by their fruits, "becoming a source of comfort and satisfaction to multitudes around."

J. S. HARTZELL.

ST. EMANUEL'S REFORMED AND LUTHERAN CHURCH IS NO MORE.

On last Whitsuntide, the Rev. Silas F. Lawry (Ref.) officiated for the last time in the St. Emanuel's Lutheran and Reformed Church, Jefferson (Codorus P. O.) York Co., Pa. Rev. W. H. Ketterman finished his course in the veteran old church, on Sunday before Whitsuntide; and on Monday, the 14th, they divided what they had in common, and the things they could not divide, such as the organ, the bell, the corner-stone, the communion service, Bible, etc., were put up at public auction to be sold. They went on the day following to tear the old church down, the best way they could, and in a few days it was all leveled to the ground, even "not one stone will be left upon another." One young lady told me: "Really I don't like to see this old church torn down. This is the place where I was catechised, confirmed and always went to church. And now to see it taken down, I am sorry for it." This she said, not that she was opposed to a new church, but the blessing she received in the old church made her feel sorry for it. She can't see the steeple pointing heavenward, when she goes out doors. Now the busy hands are at work digging the foundation for a new church. On Fri-

day they were very busy at leveling the ground, even doctors and esquires took hold at the shovel or at the pick, and even the wheelbarrow had no rest for them. Even I myself, although I can't work any more, had to touch these instruments, the best way I yet could do it.

The start of this Emanuel's church was made on the 26th of December, 1825, by the Rev. Emanuel Keller, (Luth.). The Rev. Samuel Gatlusius, (Ref.) commenced preaching here during the year 1827; both preached in the church school-house (now used as a potter shop) until the year 1830, when the good people made an earnest effort to erect this "log-frame" St. Emanuel's Church. They triumphed and dedicated it in the name of the Triune God.

The different pastors that served here in this Emanuel's Church, (and under the same pine roof, during the last 53 years) were on the Reformed side, Revs. Samuel Gatlusius, Jacob Geiger, and only a his death in 1848. Wm. F. Vander, Joel L. short time. Then S. G. then he died, Aug. Reber, only about 8 in the charge). Henry 1st, 1848's assistant, stayed only a short time; Ben C. Kurtz, 7 or 8 years, until June 1863, then the following year they gave Jacob D. Zehring a call to become their pastor, and he labored with great success until in March, 1879, when he was paralyzed, and being unable to serve them any longer, resigned on Good Friday, 1880, and on the following Easter Monday, they elected the licentiate S. F. Law, the present pastor. On the Lutheran side they had as far as I know, Revs. E. Keller, Jacob Albert, A. J. Deininger, J. Kaempfer Deininger, Jr., Peter Scheurer, and the present pastor, Wm. Henry Ketterman.

I cannot speak for others, but for myself, in the 16 years of my pastorate over this flock, I confirmed in 9 classes 147 persons. J. D. Z.

THIRTY-FIRST ANNUAL MEETING OF LANCASTER CLASSIS.

The thirty-first annual meeting of Lancaster Classis was held in the Union Reformed and Lutheran church of Lincoln, Lancaster county, Pa., from May 17th to May 21st, inclusive.

In the absence of the president, Rev. D. B. Shuey, recently dismissed to Kansas, the stated clerk, Rev. D. W. Gerhard, preached the opening sermon on Acts 1: 8. Rev. J. A. Peters was elected president.

B. F. Bauman and D. B. Schneider, graduates of Franklin and Marshall College and the Theological Seminary, were examined and licensed to preach the Gospel. The pastoral charge consisting of Marietta and Maytown was dissolved, Marietta being constituted a pastoral charge, to receive \$100 sustentation fund for one year. A call to Licentiate D. B. Schneider was confirmed and a committee to attend to his ordination and installation was appointed, consisting of Revs. Dr. E. V. Gerhart, J. S. Stahr and C. S. Gerhard.

The pastoral relation existing between Rev. J. P. Moore and the Millersville charge was dissolved. Committee of supply to assist in securing a pastor consists of Revs. Dr. J. H. Dubbs, A. B. Shenkle and J. H. Pannebecker.

Rev. G. W. Snyder was appointed to supply Zwilling Church, Harrisburg; Rev. A. S. Siauffer to supply Shoop's Church. New Haven congregation was reattached to Bethany charge, and a committee appointed to assist the pastor in re-organizing the consistory and restoring order and peace in the congregation.

Resolved, That this Classis devote one evening of its annual session to the consideration and discussion of the missionary question, and one other evening to the consideration and discussion of the Sunday-school question, and that one of its members be elected the year previously to open the discussion of each question, with an address twenty minutes long, to be followed by five minute extemporary addresses.

Rev. S. B. Shaefer was elected to open the meeting to be devoted to Home Missions; Rev. W. F. Lichtner to open the meeting to be devoted to the Sunday-school cause.

A long and able paper on the subject of "Deaconesses," prepared by Prof. J. S. Stahr was considered at some length, and the following action was taken:

Resolved, That we recognize the importance of the office and work of deaconesses as an efficient means for the prosecution of the work of the church, and that we call the earnest attention of pastors and consistories to the subject.

Resolved, That we are not prepared at this time to recommend any positive action to the different churches with reference to this subject.

Resolved, That we recommend prudence in the consideration of the subject, that the harmony and peace of the church be not disturbed, that no room be made for strife or vain glory, and that the office be not instituted except as demanded by the needs of the church for the proper prosecution of its work in the spirit of humility and charity.

The following persons were elected delegates to District Synod at Reading:

Revs. D. W. Gerhard, J. A. Peters, G. W. Snyder, T. G. Apple, D. D. and D. C. Tobias, primarii; Revs. J. B. Shumaker, D. D., S. B. Shaefer, J. M. Souder, A. S. Siauffer, A. B. Shenkle, secondi.

Elders W. H. Seibert, Samuel Bauman, S. L. Dellinger, D. W. Gross, and John Zellers, Jr., primarii; Elders George De Huff, George W. Hensel, D. Rhine Hertz, Samuel J. Rauch, and Christian Gast, secondi.

Delegates to General Synod at Baltimore: Revs. W. H. H. Snyder, E. V. Gerhart, D. D., and C. S. Gerhard, primarii; Revs. J. H. Pannebecker, S. Schweitzer, and J. S. Stahr, secondi.

Elders George W. Hensel, Christian Gast, and E. J. Zahm, primarii; Elders Jacob Gorgas, Geo. De Huff and J. E. Kerschner, secondi.

Instead of assuming \$650 for Missions, the sum apportioned by Synod, Classis apportioned \$750 among the several charges. The sum of \$150 was again apportioned for Mr. J. F. Moyer, candidate for the ministry, and Mr. Theo. Frank was taken under the case of Classis as a student for the ministry.

Favorable action was taken recommending the cause of Missions, Orphans' Home, Society for Aged Ministers, Temperance, and the proposed centennial of Franklin and Marshall College in 1887.

A successful missionary meeting was held on Sunday evening, at which Rev. J. P. Moore, missionary-elect to Japan, made an excellent address in English, and then followed in some remarks in German, after which a number of other brethren spoke on the same subject.

At the adjournment of Classis on Monday afternoon the president made a short address extending the good wishes, heartfelt sympathy and prayers of the Classis to Rev. J. P. Moore and wife, and bidding them God-speed in their proposed work as missionaries to the Island Empire of Japan.

Mr. Moore with deep feeling expressed his heartfelt appreciation of this expression of sympathy and interest in his future work, and also devoutly recognized the interest taken by the church in general in the work of Foreign Missions.

Resolution of thanks to Pastor Schweitzer, and a very pleasant meeting of Classis was brought to a close.

Minute on the death of Rev. H. A. Friedel. Resolved, That this Classis learn with profound sorrow of the death of Rev. H. A. Friedel, pastor of Zwilling Reformed church, Harrisburg,

who was removed in the midst of his usefulness last January.

Resolved, That we testify our high appreciation of his ability as a preacher of the Gospel, his faithfulness as a pastor, and his genial spirit as a Christian gentleman.

Resolved, That this dispensation of our heavenly Father is a call to renewed faithfulness in our work that we may be able to ready.

Resolved, That we tender the family of our departed brother our heartfelt sympathy, and commend them to the grace of our common Lord, whom their husband and father served so well.

Resolved, That we sympathize with the Zwilling Reformed Church in the loss of their able and faithful pastor, whose heart and soul was deeply engaged in his Master's work, and commend them to the loving care of the Great Head of the Church.

GEORGE W. SNYDER,
J. G. FRITCHEY,
JNO. SMITH.

STATISTICS—Ministers, 25; congregations, 38; members, 4,232; unconfirmed members, 2,000; Baptisms—infants, 228; adults, 67; confirmed, 213; by certificate, 134; communion, 3,707; dismissed, 63; erased, 17; deaths, 97; Sunday-schools, 34; Sunday-school scholars, 3,073; students for the ministry, 3; benevolent contributions, \$4,047; congregational purposes, \$19,845.00.

ST. PAUL'S CLASSIS.

St. Paul's Classis met in St. Paul's Church, Meadville, Pa., Thursday, May 17, 1883, 1.30 P. M. Opening sermon was preached by the retiring president, Rev. J. W. Pontious, text Luke xi. 20.

Classis was organized by electing Rev. D. D. Leberman, president, and elder C. M. Bousch, treasurer. Rev. F. B. Hahn is stated clerk.

The parochial reports were in the main of an encouraging character. Progress is indicated within our borders. Among the items of interest which called forth some discussion were: 1. A resolution requesting Pittsburgh Synod to include the funds to be raised by the Classis in the apportionment, so as to avoid the necessity of imposing special collections upon the congregations. 2. A statement concerning the different difficulties in Jerusalem congregation, Sharon charge, and how to settle these difficulties. 3. A statement of the progress of the work of the Conneaut Lake Assembly. 4. The resolution of Synod concerning the duty of members of the church in asking letters of dismission upon removal from the bounds of one charge to another. 5. The report of committee on division and reconstruction of charges, recommending that Greenville church constitute a separate charge, St. John and Donation another charge, leaving Good Hope, Rickers and New Hamburg to form a new charge. After debating some time, it was resolved to defer this report to an adjourned meeting of Classis to be held in Good Hope congregation, Tuesday, June 5th, at 10 o'clock, A. M.

Items of minor importance were more speedily disposed of. Among these were the adoption of reports of standing committees, and an overture from Sharon congregation, praying for the aid of \$100 for the year, for the support of their needy pastor. This petition was granted, and the treasurer was instructed to pay \$25 at once to the pastor.

Zion's church, Greenville, Pa., Thursday, June 5th, 1884, at 7.30 P. M., was the place and time chosen for our next annual meeting. With expressions of thanks to the kind people of Meadville for their hospitality, Classis adjourned to hold an adjourned meeting June 5th, at 10 o'clock, A. M., in Good Hope church.

STATED CLERK.

LIFE SUBSCRIPTIONS FOR "THE MESSENGER."

As there may be some desire to know the progress that is being made in this work, we publish the subjoined letter lately received from the Agent:

CHAMBERSBURG, PA., May 31st, 1883.

Rev. Chas. G. Fisher, Supt. and Treas. Ref. Church Pub. Board: Dear Sir:—I feel it to be due to you and the Church, to inform you of the progress of the work in the plan of Life Subscriptions for THE MESSENGER. The work was inaugurated at the meeting of the Synod of the Reformed Church in the United States, at Danville, 1881, and most of the members of the Board took certificates. Since January last I have been trying to secure subscriptions. At first I felt like writing a sermon from the text, "And they all with one consent began to make excuse." Of late, however, more interest is manifested, and the list now numbers, in all, fifteen one hundred, and eight fifty dollar subscriptions, among the number four certificates have been presented to pastors by their congregations. Rev. E. A. Gerhart of Allentown, Pa., Rev. W. C. Cremer of Chambersburg, Pa., Rev. J. O. Miller, D. D., York, Pa., Rev. E. R. Ebbach, D. D., of Frederick, Md. You see from this that the work is progressing, and I feel confident can be completed, if what an unsatisfactory little word—the subject is properly presented to the people, who should have it most at heart. J. H., Agent.

PALATINATE COLLEGE.

The closing exercises of this institution this year, which will take place on the 14th of June, will be of a specially attractive and interesting character. The anniversary of the Palatinate Literary Society, will be held on Thursday evening. In connection with it Mr. C. M. Himmelberger will be graduated in the Scientific department. The music will be one of the attractive features of the occasion. In the afternoon Rev. Dr. Smiley, of Pottsville, will deliver the annual address.

On Wednesday evening the Alumni will hold a reunion and give an entertainment to the public. The graduates of both literary and musical departments have entered upon the work of preparation with a degree of zeal and unanimity which promises abundant success.

ACTION OF THE JOINT CONSISTORY OF THE SOUTH BEND CHARGE.

WHEREAS, Rev. J. S. Hartzel has been compelled by throat affection, to resign the pastorate of South Bend Charge, Armstrong county, Pa., Clarion Classis, Therefore,

Resolved, That we hereby express our deep regret at the contemplated departure of our kind and faithful pastor, and while we bow to the will of Him who doeth all things well, yet with painful reluctance we accept the resignation of Rev. J. S. Hartzel, who is loved and so highly respected by all.

Resolved, That we commend him for his ability and zeal in the work of the ministry, and that we hereby extend to him our heartfelt thanks for the faithful performance of his duties during his short stay among us.

Resolved, That our prayers for his speedy recovery accompany him, and we express the sincere hope that he may soon be restored to health, and that his future efforts in the Master's vineyard, may be richly crowned with success.

Resolved, That a copy of these resolutions be sent to the Reformed Church MESSENGER for publication.

Josiah Boyer, Sec. of the Joint Consistory South Bend, Pa., May 19th, 1883.

Church News.

OUR OWN CHURCH.

Synod of the United States.

Stoyestown Charge.—The communion seasons in the five congregations constituting the Stoyestown charge, were enjoyed and brought to a close on Whitsuntide. Six persons were received into the church. Rev. Wm. D. Lefevre is pastor.

Trinity Church, Norristown.—Since the Rev. W. C. Hendrickson has assumed the pastorate of Trinity Reformed church, Norristown, he has been industriously engaged in fitting up the building with new frescoes, carpets, &c., and at the completion of the improvements a special service was held to commemorate the event. The services were held on Sunday, May 27th, the pastor preaching in the morning and Rev. Dr. Bomberger in the evening, assisted by other clergymen of the vicinity. Large audiences were in attendance, and the members of the congregations are greatly encouraged with the prospects.

Bucks County, Pa.—The spring communions of the Springfield charge, H. J. Welker, pastor, were characterized by a spirit of great interest and solemnity. The charge is composed of three congregations, numbering between five and six hundred members. Trinity (Springfield) congregation is the largest of the three. The number of communicants of this congregation has more than doubled itself in five years, and the collections for benevolence nearly tripled themselves. Christ (Springtown) congregation, the smallest of the three, numbering only 60 members, has not gained much in membership under the present pastorate, but has made decided progress in liberality and activity. The average for benevolence in this congregation is \$1 a member. New Jerusalem (Appel's) congregation was lately annexed to the charge. To this congregation 25 persons were added by confirmation on Easter, the largest class in the history of the congregation. The number of communicants this spring was likewise the largest in the history of the congregation. Bro. Binkley, with the assistance of the pastor, has lately canvassed the charge and obtained 83 new subscribers for our church papers. He is not done yet, but expects to canvass the field fully on some future day. There are now over one hundred church papers in the charge.

Tamaqua.—A few months ago the congregation at Tamaqua, of which the Rev. I. E. Graeff is pastor, sold their interest in the old Union church on "Dutch Hill," and are now engaged in building a new church in a central location of the town. This is regarded as a judicious movement in the community, and it is recognised as such by those elsewhere who are familiar with the past history and present prospects of the congregation. The new building is to be put under roof and made ready for occupancy during the present year, but the main part will not be completed this season. The congregation is moving promptly but judiciously in the matter.

Synod of the Potomac.

Sulphur Springs Mission, Bedford county, Pa.—The third of the spring communions was held May 13. The services in all the congregations were well attended. The confirmed membership, 194. Of this number 186 communed during the year. I entered upon my work in this mission April 1st, 1882. During this time there were added to the mission 24 by confirmation, 5 by adult baptism, and 26 by certificate and profession of faith. I also baptized 35 infants.

B. H. D.

Pittsburg Synod.

Kittanning.—At the holy communion held in Mount Union church, Kittanning charge, on May 27, the number participating was greater than on any previous occasion. Eight were added by confirmation, and two by renewed profession; nine infants were baptized. On the previous Lord's day, in St. Luke's congregation, one was received by confirmation and three by certificate and renewal of profession, making 33 during the year, in the charge.

Synod of Ohio.

Iowa.—The spring communion was held in the Reformed church at Imogene, Fremont county, Iowa, on Trinity Sunday, May 20. Twelve persons were received into full communion by confirmation, and one was received by certificate. One infant was baptized. The work is advancing at this point, but the devil disputes every inch of territory obstinately as he is pushed back. To God be all the glory.

Shanesville Charge.—Twenty-three persons were confirmed in this charge in connection with Easter and Whitsunday communions, Rev. J. G. Zahner, D. D., being the pastor. The collections held were devoted to Home Missions and the Calvin Institute.

Canaan, Ohio.—The Canaan congregation, of which Rev. E. Garver Williams, A. M., is pastor, celebrated its spring communion on Whitsuntide. One of the largest audiences in the history of the congregation assembled, and, although the service was long in consequence of preaching in both languages, unusual interest was manifested during the service. Thirty were added to the congregation, 20 by confirmation, and 10 by renewal of profession. On Trinity Sunday, communion was celebrated by the Friendsville congregation, and 5 were added to its membership by renewal of profession. The greatest harmony prevails between pastor and people, and the members of the charge have duly manifested their hearty appreciation of the progressive work among them by appropriate deeds of kindness and love. The prospects of the charge for the future are very encouraging.

FRANKLIN AND MARSHALL ACADEMY, LANCASTER, PA.

The present Rector, Rev. James Crawford, having resigned his position, his resignation to take effect at the close of the current college year, June 21st, the Committee having the Academy in charge desire to secure the services of a suitable Rector for the same. Communications may be addressed either to Rev. Dr. J. O. Miller, of York, Pa., chairman of the committee, or to the President of Franklin and Marshall College, Lancaster, Pa.

ANNUAL COMMENCEMENT OF FRANKLIN AND MARSHALL COLLEGE.

The following is the Order for the approaching commencement week at Lancaster, Pa.

Sunday, June 17th, Baccalaureate Sermon in the College Chapel, by the President.

Monday Evening, 18th, Musical Concert given by the Glee Club of S. Class.

Tuesday, 19th, 2 o'clock, P. M., meeting of the Board of Trustees in Lecture Room of the First Reformed Church; 3 P. M., Oration before the Literary Societies in the Court House, by Professor Owens, of Lafayette College, Easton, Pa.

Wednesday—Alumni Day—8.30 A. M., Annual reunion of Literary Societies; 10 A. M., Meeting

of the Alumni Association; 12.30 P. M., Alumni Dinner; 2.30 P. M., Class-day exercises on the Campus; 4 P. M., Alumni Oration by Hon. Jeremiah Hess, of Hellertown, Pa.; 8 P. M., Prize Oratorical Contest by members of the Junior Class, the awarding of Medal to the best speaker and writer. At the same time prizes will be awarded to the best two students in German in the graduating class.

Thursday, Commencement Day—Orations by members of the graduating class, 24 in number, in the College Chapel, beginning at 8.30 A. M., and 2.30 P. M.

There will be a number of Class Reunions during Wednesday and Thursday. A large attendance of the friends of the College is desired and expected.

J. H. DUBBS, Sec. of Faculty.

Lancaster, May 25, 1883.

ORDERS FOR EXCURSION TICKETS.

Persons who expect to visit Lancaster during Commencement Week, can obtain orders for excursion tickets over the Pennsylvania or Reading Railroads by addressing the Secretary of the Faculty. On the Pennsylvania Railroad tickets will be sold from points on the main line between Philadelphia and Pittsburg, and on Frederick division. Tickets will be sold on both roads on any day, from June 16th to 21st, inclusive, making the return coupon good until June 22d, inclusive. In writing for orders please give the names of all persons for whom tickets are intended.

J. H. DUBBS, Sec. of the Faculty.

TIME AND PLACE OF ANNUAL MEETING OF CLASSES, 1883.

The Classes of the Synods of the United States, Potomac, and Pittsburg, will meet as follows:—

21. Somerset Classis, in Hyndman, Bedford county, Pa., Thursday, June 7th, at 7.45 o'clock, P. M.
22. Philadelphia Classis, in Trinity church, Philadelphia, Pa., Friday, June 8, at 8 o'clock, P. M.
23. Portland-Oregon Classis, in St. Peter's church, Oregon City, Oregon, Thursday, June 14th.
24. San Francisco Classis

NOTICE.

The brethren expecting to attend the meeting of Philadelphia Classis on the 8th of June, and wishing entertainment, please notify the pastor of Trinity Reformed Church, 1541 North Seventh street, as soon as possible, so that suitable arrangements may be made.

D. E. KLOPF.

FOR SALE.

Bound volumes of "THE MESSENGER" from March, 1854, to December, 1878, are offered for sale. They are in good condition. For price, apply to

REFORMED CHURCH PUB. BOARD,
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"TUNES FOR WORSHIP."

Frequent inquiries being made as to the issuing of the above work, as a companion to the words of the "HYMNS FOR THE REFORMED CHURCH," we take this occasion to say, in a public way, that the committee having the work of selecting Music for the above-named book is making good progress, and expects in a short time to place in our hands the work completed. As soon as it does so, we shall at once proceed to have it stereotyped, and as soon as possible have the book ready for sale. We hope to be able to distribute it before the meeting of the several Synods, next fall. Due notice, however, will be given, so that parties desiring copies of it can obtain them as soon as they are ready.

CHAS. G. FISHER,

April 10, 1883. Supt. Ref. Ch. Pub. Bd.

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For contributions for the paper, to insure prompt insertion, should be addressed to "THE MESSENGER."

SUNDAY-SCHOOL PERIODICALS.

Now is the time for orders for these essentials in properly conducting our Sunday-schools to be ordered for such, as after the rest of winter are about to open, to be sent in, as it is the beginning of a new quarter. "The Guardian," for teachers; "The Quarterly," for scholars; "Lesson Papers," advanced and primary; "The Child's Treasury," monthly and semi-monthly; and "Sunshine," are equal to any others of the kind, and at prices in keeping with their contents and appearance. The cheapest are not always the best. Specimen copies sent on application free of charge.

Superintendents are referred to the list of them to be found on another page, for prices, etc., etc.

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Miscellaneous.

SPRINGTIME.

A. T. K.

Lo! already a fern new-born
Curls in the hedgerow his mimic horn,
And the primrose hourly edges aside
The leafy driftage of wintertide;
Far in the vale, where the woods are still,
Stands a delicate daffodil;
Hasting brooks in the prime of the year
Murmur merrily,—April's here,
With gentle rains and westerly vanes,
Buttercup-buds and daisy-chains.

Between moist meadow and sunlit sky
The sad-voiced plover is circling high;
Sudden and loud through larch and fir
Rings the laugh of the woodpecker;
And the wagtail flirts his plumage pied
In snatches of flight by the waterside;
Garden voices that late were dumb
Whistle and warble,—a time will come
For shade of leaves and pillage of sheaves
And swallows a-twitter in last year's eaves.

Lo! she comes, in the old sweet ways
The happy April of other days,
Maiden April, merry of mien,
Trips afield in the meadow green;
Sick or sound, or sorry or glad,
Utter it, echo it, lass and lad,
Lad and lass in the youth of the year
Echo it, utter it,—April's here,
Then comes May, pleasure and play,
Holiday-dance and roundelay.

—Cornhill Magazine.

DEPARTMENT OF HOME MISSIONS.

BY THE SUPERINTENDENT.

Gospel vs. Law.

Christianity does not require of us to give any fixed proportion of our income for the support of the Gospel, as for instance, the fifth or tenth part. It allows us, however, as individuals to do so, if we wish and feel it to be our duty; but it is not proper for us to make this rule binding on others. This would bring us back again to the standpoint of old legalistic Judaism, from which we have been set free. We are to give according to our circumstances, listening with due attention to the urgent claims that are made upon us from time to time. Some can give more than the tenth of their income and ought to do so; others in different circumstances, cannot do so in justice to themselves and their families. Zaccheus, small in stature but large in spirit, bestowed one-half of his goods upon the poor, and for this he has ever been commended. The Lord loveth a cheerful giver, and He does not wish any gifts that are not made from a willing heart. We here have freedom; God requires of us to act from our consciences, as guided by His Spirit. But there is always danger here that we may not obey our sense of duty in giving, and so have *rich without works, which is something worse than Jewish legalism.* In order, therefore, that the people may not sink down into such a dead faith, it is useful sometimes to remind them of what the Jews used to give for the support of the temple, and of what the heathen do now for their dumb idols and idolatrous worship. Christians as a body ought to do not less but more. Our Reformed Church has always had some antinomian tendencies lurking in it—faith without works—and we, therefore, ought to try to master more thoroughly the great doctrine of justification by faith, which it seems we are trying to do—if it is, slowly.

Items.

The result of the corn-planting effort last summer on the part of the Mount Crawford Sunday-school scholars in Virginia, was \$12.55. This is in addition to the regular contributions of the congregations for missions. So we are informed by the pastor, Dr. Callender.

The McConnellsburg charge in Fulton county, Pa., has been supplied for some time past by the Rev. W. M. Deatrick, of Mercersburg, but he cannot do this any longer. It will therefore be vacant, and it is now looking around for a pastor. Its former pastor, Rev. J. A. Reber, says that they are a kind-hearted people who are willing to do all they can to support their church, and we know that this statement is correct. They can nearly or quite support their own pastor; and, if they cannot do so entirely, they ought to be helped by the Classis or the Board, as they deserve to be.

We are sorry that the mission at Seattle, in Washington Territory, is in distress on account of its church debt. This is not very large, some three or four hundred dollars, but the creditors seem to be disposed to press matters to the limits which the law allows them, and demand payment. The Board voted the mission some partial relief, two hundred dollars, out of the church building fund; but there is no money at present in the treasury for that purpose, and it is helpless. Could not the creditors have a little patience? Or, if that is not to be thought of, then could not some arrangement be made in Classis or among friends to give the mission some time, so as to prevent the sale of the church? Or, could not funds promised for church building purposes in the East be collected and sent to our treasurer at Harrisburg, so as to save this little church? He would be prompt to remit.

Since the death of the Rev. Mr. Friedel, the Zwilling Mission at Harrisburg, has been supplied by the Rev. G. W. Snyder, in connection with his own mission. He officiates once every Sunday in the afternoon in the German language, which, as his tongue is English, speaks well for his college training. His services are appreciated by his German brethren, and thankfully received. The arrangement, however, is temporary, and we hope the way will soon be opened for the location of a pastor over this flock, something which is much needed.

At a special meeting of the Classis of East Pennsylvania held at Easton on the 7th of March the Mount Bethel charge, formerly served by Dr. Hisehman, was divided and a new charge was formed out of the congregations at Bangor, Flicksville and Penargyl, not far from the Blue Mountains, where now a railroad runs across the country, giving new life to the upper end of the county. The new charge is to be a mission, and it will need some assistance from

the church for a while; but it is presumed that it will not be necessary for any length of time. It must be some consolation to Dr. Hisehman, on his way out to the West, that his old charge in the East grew under his hand. In connection with his pastoral duties he performed a good deal of gratuitous missionary labor, and this is now his comfort—his compensation also—that two ministers will occupy his field, where for many years he stood alone.

Selections.

Many are fond of ministers who are not fond of Christ.—*M. Cheyne.*

Every beat of the pulse is a blessing from God.—*John Davenport Lockwood.*

The highest form of Christian life, is self-denial, for the good of others.—*Dr. Parke.*

True friends visit us in prosperity only when invited, but in adversity they come without invitation.—*Theophrastus.*

Truth is a sure pledge not impaired, a shield never pierced, a flower that never dieth, a state that seareth no fortune, and a port that yields no danger.

That man is rich who has a good disposition—who is naturally kind, patient, cheerful, hopeful, and who has a flavor of wit and fun in his composition.

The warm sunshine and the gentle zephyr may melt the glacier which has bid defiance to the howling tempest; so the voice of kindness will touch the heart which no severity could subdue.—*Herder.*

The tender words and loving deeds which we scatter for the hearts which are nearest to us are immortal seed, that will spring up in everlasting beauty, not only in our own lives, but in the lives of those born after us.—*Spurgeon.*

The heart determines the gravitation of a man. If you would have your interest strongly centered in the work of God, put your heart there. In order to put your heart there put your wealth there. "For where the treasure is, there will the heart be also." "Who ever knew a miser to forget where he buried his gold?"

Personal.

AN ENGINEER'S VIGIL.

The Brooklyn Bridge has its romance. In 1867, when the first Bridge Company was formed, the distinguished engineer, John A. Roebling, was at once secured as the Chief Engineer of the work. His thorough practical knowledge of the construction of suspension bridges pointed him out as the proper person for the position. He had already contemplated such a structure and felt a warm interest in the enterprise. He embarked in it with enthusiasm, and for two years worked faithfully at the important preliminaries.

One day while standing on the pier at the ferry slip on the Brooklyn side his foot was accidentally crushed. Sixteen days after this unfortunate occurrence the engineer died of lockjaw, before a stroke of actual construction had been done on the bridge. Here was one valuable life sacrificed to the great work.

The dead man's son, who was familiar with all his plans, took his place as Chief Engineer. Like his father, he was devoted to the enterprise. He labored at it more diligently and for more hours of the day than any of his subordinates, until a disease, contracted through constant exposure to the damp of the foundations, destroyed his health. Three years after his father's death he was physically prostrated, although his mind remained as clear as ever. He removed to a house on Brooklyn Heights from the windows of which he could constantly watch and direct the work, although his limbs were powerless. For twelve years his brain has been laboring on the undertaking, while the devotion and intelligence of his wife have made up for the loss of his bodily activity.

Colonel Roebling's health has been sacrificed to the work, perhaps beyond recovery. His sufferings, his perseverance, and the assistance he receives from his wife's devotion call to mind the case of Mr. Henry Fawcett, the English Postmaster-General, who, although afflicted with blindness, carries on, with the aid of his wife, one of the most exacting and laborious departments of the Government. Despite their misfortunes, Mr. Fawcett's administration is vigorous and efficient, and Colonel Roebling's brain work has been of inestimable value to the bridge enterprise.

Science and Art.

THE GREAT BRIDGE.

The Great Bridge, connecting New York and Brooklyn, was opened formally on the 24th inst. The following popular account of the structure is condensed from the Philadelphia Press:

It is not easy to realize the magnitude and the solidity of the bridge until we stand upon it. But stand here and look around on this monument of skillful and bold engineering, and you begin to realize its bigness. There are bridges which cross wider rivers and which are higher above the water than this. But there is no other bridge with a span of sixteen hundred feet from pier to pier. Think of this bridge as the length of four Philadelphia "squares" of 400 feet each. This is only from shore to shore. Including the approaches, which are for the most part of solid masonry, it is about a mile and a seventh in length, or, to be more exact, 5,939 feet.

The bridge is as big as its cost as it is in other respects. The cash thus far expended on it is about \$14,500,000. Add to this, say \$3,000,000 for interest on the bonds issued to pay for it, and we have a total of \$17,500,000. As most people are not in the daily habit of handling so much money it is not easy to realize how much this is, unless we state that if put into gold coin it would weigh about 59,500 pounds. Or if we prefer to estimate it by greenback notes of \$5 each, the floorways of the bridge may be covered with "fives" laid edge to edge and end to end, from Chatham street, New York, to Washington street, Brooklyn, and if the wind does not blow too many of the notes away we will have a floor-covering worth within a trifle of \$17,500,000; and the bridge in all its bigness of cost and its solid permanence of construction is well worth all the money spent on it. New York paid one-third and Brooklyn the other two-thirds. The floor way of this great, enormous thing is about 140 feet above the tortuous currents of the East River.

The roadway of eighty-five feet in width is divided into five parts. On each side there is a driveway for vehicles. On some bridges, "Walk your horses," is the first sign you see. It tells a tale of shakiness and possible downfall. There is no such sign here. On the solid pavement of the wagon-ways you may trot, canter or gallop if you please; and if an overloaded, slow team hap-

pens to plod before you, you will not be compelled to poke along behind it, for there is ample width to afford room for turning aside and dashing ahead. These two wagonways, one for East-bound travel and one for Westbound, are protected by railings higher than a man's head. The driver of the most skittish horses need never fear that his beast will prance over the railing into the stream below.

Next toward the center of the bridge are the two highways for railroad travel. They are laid with tracks and are wide enough for the most capacious cars, for it must be remembered that the bridge is part of a system of travel which will carry the passenger, without changing cars, from San Francisco on the West, to Montauk Point, which is our "land's end" of the East, and where we will embark on the five-day line of steamers for Liverpool. Connections are not yet made for this prodigious experience of continuous travel, but the arrangements are nearly complete for the rail cars, which will carry passengers over five cents apiece. These cars are to be run by an endless steel-wire cable, which is moved by two huge engines stowed away in one of the big vaults under the Brooklyn approach. One or both of these engines will run all the time, and if one should break down the other is able to do all the work. They aggregate 400-horse power, and the chimney of their boiler-house is 135 feet high. At either end of the bridge is a tasteful and spacious iron structure with tracks in second story, after the manner of the elevated railways. The cars, which start at an elevation of nearly twenty feet above the street pavements, meet the ascents of the approaches to the bridge in such a way that, when on the bridge itself, they are almost level with the wagon-ways.

So much for the provision for vehicles and for railway traffic. Now, for the pedestrians. In the middle of the bridge is a wide floored space which will accommodate any amount of "go-as-you-please" foot travel. Its flooring is about three feet lower than the top of the iron framework which encloses the railway tracks. Thus, pedestrians may walk at ease, with entire protection from danger of falling off into the water, and without the least possible exposure to dizziness.

Items of Interest.

A hundred members of the House of Commons have signed the letter to the Prime Minister in favor of extending the county franchise to women who possess the necessary qualifications.

Four Brooklyn churches will have to be leveled to the ground if the proposed Flatbush avenue extension is made. Two are Roman Catholic, one is Baptist, and the other the Sands Street Methodist Episcopal.

The drink bill of Great Britain reached its maximum in 1876, when it was £147,288,759. Last year it had fallen to £126,251,359, showing that the efforts of temperance workers have reduced this wasteful bill over \$105,000,000. In 1876 the average cost of liquor to each individual was £4.9s.; last year it was £3.11s., 7d.

Captain Pratt, of the training school for Indian youths at Carlisle, Pa., tells of an Indian lad, eighteen years of age, who appeared at the school a few weeks ago, having travelled across the Continent, mostly on foot, to reach the school. When he left home he had only \$2.75 in money. By selling his Indian ornaments he obtained \$2.25 more, with which, after innumerable privations, he reached the school, when he was taken in and cared for.

Farm and Garden.

CORN.—Weeds grow rapidly in the corn field and should be kept down by frequent working. Do as much of the labor as possible with the horse-hoe or cultivator.

BUCKWHEAT.—Rough places, old sod land, poor stubble, etc., may produce a fair crop of buckwheat with good effect on the soil. If plowed under when nearly grown, it makes a good green manure that will fit the land for some more valuable crop.

POTATOES.—The Colorado beetle is the leading enemy to the potato. It can be successfully fought with Paris green or London purple, if the poison is used so soon as the young "worms" make their appearance. The ground must be well stirred and kept free from weeds, and the crop dug early to avoid the wet rot.

CATTLE.—Good butter can be made at any time of the year, but "June butter" is the standard. Pastures should now be at their best, and the cows with a large flow of rich milk. The quality of butter depends upon many things. The food should be wholesome, and the water abundant and pure. The milking needs to be neatly done, also every process through which the milk-fat passes until it is marketed, as neatly packed gilt-edge butter. Use only the best salt, and as little as necessary to keep the butter sweet.

HAY.—The best quality of hay is obtained by cutting the grass while in bloom. For this, mowing machines are indispensable. The scythe may do for the fence corners, but not for general use. In choosing a mower, look to lightness of draft, strength, and simplicity of construction. As between equally good machines, it is best to buy the one made nearest home, for convenience in making repairs. It is safer to have the cutting bar ahead, and to one side of the driver. The tedder is a valuable adjunct of the hay field, greatly facilitating the drying of the grass. The best hay is made by curing in the cock. Sweating improves the quality of hay, and prevents its heating in the mow. Cut grass that has large cocks, where it will keep for a week if necessary, if protected from rain and dew by caps. These caps are easily made from common sheeting, and frequently pay for themselves the first season. The horse-fork is a great labor saving implement, and should be more generally used. Haying is soon over, and everything should be employed that aids in the hurry of this work.

ROOTS are a leading crop in English farming, and ought to be more extensively grown with us. All roots: mangels, turnips, carrots, etc., do best on a deep, rich, loose soil. They require the soil plowed to the depth of ten inches, and if the sub-soil plow loosens up the bottom of each furrow for several inches, it is all the better. Nothing is superior to well-rotted barn-yard manure spread evenly over the surface before plowing. In the absence of this, 300 to 500 pounds of guano or super-phosphate may be spread on the plowed ground, and thoroughly harrowed in. Before sowing, smooth the surface with the back of the harrow, or otherwise. In the light soil the rows may be two feet apart, with the plants thinned to ten inches in the rows. In strong, rich soil, these distances should be somewhat increased. This is known as the "flat system." The system of "ridging" requires more labor, but economizes manure. After the soil is thoroughly plowed and pulverized, furrows are struck out with a small plow about 2½ feet apart and six inches deep. Well-rotted manure is stamped down evenly in furrows and covered by a plow run along

each side. The tops of the ridges are broadened by a roller, thus allowing the seed sower to work easily. It is claimed that the gradual removal of the soil from the plants by cultivation in the ridge system is beneficial. The Swedish or rutabaga turnips may be sown from the middle of May to the middle of July. The strap-leaved sorts can be sown from July first to the middle of September. Carrots may be grown with profit for farm stock, especially horses.

Books and Periodicals.

A GENERAL LITURGY AND BOOK OF COMMON PRAYER. Prepared by Prof. Hopkins, Auburn Theological Seminary. A. S. Barnes & Co., New York and Chicago. Pp. 134.

This book, which we simply announced last week, is full of historical interest and significance, and we would advise the ministers of our Church and others to get a copy and give it a thorough examination. It is beautifully printed, and literally rubricated, and with the notes makes a handsome quarto volume.

The table of Scripture Readings for every Lord's Day in the year has been adopted, with some omissions, from the "Book of Common Order" of the Scotch service, and is arranged to extend through two years. The responsive readings of the Psalter have been omitted from the table, as a separate arrangement is contemplated for them. The order of morning prayer has the usual opening sentences, two forms of silent prayer for the minister, and a Preface and Confession, including the Trisagion, as in our Communion service, which, with the confession proper, is to be said aloud with the minister. Then comes the Beatitudes, to be used antiphonally, and the Lord's Prayer, omitting the Doxology. Next comes the Te Deum by the minister and people respectively. This is followed by the Apostles' Creed, recited by minister and people. The article declaring the descent of Christ into Hades is omitted in Creed. After this comes a Psalm or hymn, and the Lesson from the New Testament. Next is the Litany, the address spoken by the minister, and the acclamation by the people. The litany is to be omitted on Communion occasions. After this follows a Prayer for the President of the United States and one to be used during the sessions of Congress, and the Prayer of St. Basil, more commonly known as the prayer of St. Chrysostom. Then there is another hymn, the Sermon, Prayer by the Minister, Hymn, Benediction.

The evening service is in the same general order of that for the morning, except that the Beatitudes and Litany are omitted, while a "Declaration of God's Mercy, by the Minister" follows the Confession, and the Gloria Patri and the Gloria in Excelsis precede and follow the Lesson of the Day from the Psalter, and various prayers and collects are introduced.

The book contains a regular Sunday-school service, in which the Ten Commandments, with responsive prayers, the Creed, Lord's Prayer, and Scriptures, read antiphonally, are used. There is a special service for Christmas, and one for Easter.

In the forms for the Burial of the Dead, the Te Deum Laudamus is used instead of the 90th Psalm, as in our Order of Worship, and this is justified in a note, on the ground that the death of a believer is full of hope. The form for the administration of Infant Baptism, a modification of that found in the *Evangelische Agende* of the Lutheran Church, and that used in the baptism of adults, is taken substantially from the service of the Reformed Dutch Church, while the Communion Service is adapted from our Order of Worship. The forms for the ordination and the installation of a "bishop," which word will hardly mislead any intelligent person, will be examined with interest. We can only mention the services to be used at tea and the large number of collects and special prayers with which the book closes.

The work, as is well known, is published by an individual who, although a Professor in one of the Presbyterian seminaries, has no official sanction from any church court. Yet its appearance is significant, and we were anxious to see what Presbyterian journals would say about it. We subjoin the remarks of two of the most conservative of them. The *Presbyterian*, while expressing its belief that for many reasons "this Liturgy will not come into general use in our time"—which is quite probable as "our time" is very short—yet says, in speaking of the book:

"The faith of the Holy Catholic Church is fully represented in this book. Nor can it be objected that there is too much of novelty in this collection. The service is one almost altogether taken from the past. One of the charms of these forms is that they are venerable—that they have been used by the people of God in past days, and so have in them all that is grateful and impressive in such associations. Surely no one can object to words which were uttered by our fathers, and by our fathers' fathers in the generations that are past, in their hours of solemn communion with God. Nor can we say that there is anything in the forms which are here arranged which is foreign to the worship of the Presbyterian Church, except the fact that they are prescribed forms, and even these have been abundantly used in the worship of Presbyterian churches in other lands and other days. It would be a curious thing to find the prayers which were prepared or approved by John Calvin and John Knox reproached as inconsistent with the genius of Presbyterianism or foreign to its services. And we are quite ready to say that we would much prefer the constant repetition of the words which these fathers in the Reformed churches sanctioned, than listen to the careless and inappropriate language which we have heard in some extemporary prayers in our churches."

The New York Observer, while holding, as will be noticed, that the work does not appear calculated in its present form to take, in any church, the place occupied in the Episcopal by the Book of Common Prayer, has these remarks:

"It is well known that in nearly every branch of the church where it is not now prescribed, there is a strong tendency toward the use of a more or less complete Liturgy, or set form of worship. This is true even of some in which, for a long time, the opposition to all set forms has been most decided. Nor is this altogether an innovation upon past customs. It is a matter of history that Luther and Calvin and John Knox and others of the Reformers not only advocate liturgical services, but prepared forms of service which were extensively used. A few years after the completion of the Book of Common Prayer of the Church of England, John Knox, the sturdy Scotch Reformer, prepared for the Church of Scotland a similar book, which was generally adopted. The venerable Church of Holland and other continental churches, which were Presbyterian in order, had their liturgies which, with some modifications, have been in use to the present time. The stand taken by John Wesley was not in opposition to liturgical worship, but to something more vitally affecting the success of the gospel, for he continued to use the Book of Common Prayer of the Church of England. The Reformed (Dutch) Church in this country, in 1863, appointed a committee to revise the old liturgy of that church, and, in 1878, two-thirds of the classes signified their approval of the revision. The forms and order of worship, as translated by Rev. Dr. Livingston from the Liturgy of the Church of Holland, nearly a century ago, were left without any material change, their use in the churches

was sanctioned, and during the last year much progress has been made in introducing them where they had fallen into disuse. The volumes published by Dr. Charles W. Baird, of Rye, N. Y., in 1865, and Dr. Charles W. Shields, of Princeton, in 1863, awakened much discussion on the subject in the Presbyterian Church of this country, and within the last two or three years it has commanded much attention on the part of many leading minds in the Church. The paper on "The Cerebral, the Moral, and Emotional in Christian Life and Worship," read by President Roswell D. Hitchcock, of the Union Theological Alliance in Philadelphia in 1880, awakened great interest and has led to much quiet and some public discussion.

"We have been led to make these general historical remarks by the publication of a volume, entitled 'A General Liturgy and Book of Common Prayer,' prepared by Professor Hopkins, of Auburn Theological Seminary. We have examined it with much interest, and with great interest, its present form, to take in as calculated, in occupied in the Episcopal by the Book of Common Prayer, it brings the whole matter before the Presbyterian churches generally in such concrete form that it will doubtless lead to a fresh examination of the subject. The amount of labor expended upon the preparation of the volume, and the acquaintance of the author with the history of the subject do not appear upon the surface, but they are evident to one who carefully examines the volume. We regret that Professor Hopkins in introducing the book to the public did not enter more fully into a history of liturgical worship, with which he is evidently familiar, and a discussion of which would have given greater value to a work which cannot fail in the present tendency of the churches to arrest attention."

LITTELL'S LIVING AGE. The numbers of the LIVING AGE for May 26th and June 2d contain: Bishop Thirlwall, Church Quarterly; An Unsolved Historical Riddle, by J. A. Froude, Nineteenth Century; John Richard Green, Macmillan; Robert Herrick, and Mr. Gladstone's Oxford Days, Temple Bar; The Temples of Girgenti, Month; From a Garrett, Cornhill; English Longevity, and Wills, Ancient and Modern, Spectator; The French Republic, Economist; How the Egyptian Land-tax is Paid, Globe; Treasure Trove at the Cape Academy; with instalments of "The Wizard's Son," the conclusion of "The Ladies Lindores," and poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with the LIVING AGE for a year, both postpaid. Littell & Co., Boston, are the publishers.

St. NICHOLAS for June is crowded with pictures, and appropriately ushers in the summer with an interesting article, by I. N. Ford, on the Tribune "Fresh-air Fund," through which so many thousands of poor city children have been enabled to taste the pleasures of a two weeks' vacation in the country. Humor and pathos are delightfully blended in the account of this noble work, and the experiences of its beneficiaries vividly illustrated by W. H. Drake, M. Woolf, and Jessie McDermott. The latter also contributes three drawings for a poem on the same subject by Margaret Johnson, called "A Beautiful Charity."

The frontispiece is a charming picture by Miss L. B. Humphrey, illustrating Miss Mary J. Jacques's verses, "Great-grandmother's Garden;" and there is a Decoration Day poem by Celia Thaxter. Harry M. Kieffer's popular "Drummer-Boy" sketches are revived in this number with an entertaining paper entitled, "First Days in Camp." Frank R. Stockton writes an exciting boy story, "On the Refuge Sands," with a shipwreck and a rescue; while the girls will be interested in "The Baptist Sisters," by Sarah J. Pritchard, which tells of a blue boat, a tornado, and how some money was found in a well.

J. T. Trowbridge leaves "The Tinkham Brothers," in his capital serial, involved in a concretion of disaster, from which all the pluck and energy of the "Tide-millers" and all the ingenuity of the author will be required to extricate them; and the second instalment of "Sweet Away," by Edward S. Ellis, is full of characteristic incident, description, and pictures.

Young natural historians will read with profit Ernest Ingersoll's "A Good Model," and the silk-culturist will turn eagerly to learn about the working of the "Boys' Silk-Culture Association of America," in the "Work and Play" department. Among the rest of the contents are contributions and drawings by Maurice Thompson, Malcolm Douglas, J. G. Francis, R. B. Birch, and many others.

Obituaries.

DIED.—On May 3d, at Mann's Choice, Bedford county, Pa., Mary Elizabeth, wife of Elder Franklin Bittlebrun, in the 53d year of her age. "For me to live is Christ, to die is gain," may truly be said of this most excellent woman, whose Christian character made her beloved of all. When her remains were taken to Schellsburg, Pa., for burial, where most of her life was spent, and where her Christian character unfolded, it was evident, by the large concourse of people, that one had passed away who, living, was esteemed, and, indeed, was held in grateful remembrance and sincerely mourned.

She was an humble and earnest Christian, a worker in the Church, and ever ready to forward a good cause with her means, as well as by word and deed. Her own Church held the first place in her heart, but her catholic spirit enabled her to rejoice in the prosperity of other churches.

Though having few advantages in early life, her strong intuitive sense of the right, her cheerful disposition, and ready wit, made her a safe counsellor, a genial friend, and the life of the social circle; and the children, so apt in detecting a warm heart, were remarkably attracted to her, and found, in her childless home, a loving friend.

The Church, the community, but, most of all, her bereaved husband, feel her loss. The comfort is, that as she lived in Christ, in Christ she died.

DIED.—Near East Texas, Lehigh county, on the 8th of May, of general debility, Thomas Unger, in the 79th year of his age.

He was baptized in infancy, and all his life long was an earnest, active member of the Reformed Church. He leaves a widow and seven children to mourn his loss, among whom is Mr. John Unger, of this city. The burial took place at Trexlerstown, where the deceased had long served the Church.

Acknowledgments.

Orphans' Home.

Received from Whitemarsh cong, Rev. J. D. Detrich, pastor (C G F), \$12 00.
W. D. GROSS, Treas.

Home Missions.

Received from Whitemarsh cong, Rev. J. D. Detrich, pastor (C G F), 12 00.
W. H. SEIBERT, Treas.

Religious Intelligence.

At Home.

The National Convention of Catholic young men's societies will open in Brooklyn on June 27.

The strange statement is made that fully one-third of the Roman Catholics of St. Louis are believers in Spiritualism.

A new Catholic theological seminary is being built in Brighton, one of the suburbs of Boston, formerly noted for its cattle markets and game suppers.

There are about 2,000 Chinamen in New York. Six hundred of them are receiving instruction in schools under the management of different churches.

Rev. H. E. Jacobs, D. D., of Gettysburg, has been elected Norton Professor of the Lutheran Theological Seminary in this city, in place of Dr. Krauth, deceased.

A Catholic church is soon to be erected in New York for the use of colored people, in accordance with the wishes of the late Father Farrell, who left \$5,000 in 8 per cent. Alabama bonds for that purpose.

The church at Nyack, N. Y., Rev. W. H. Clark, pastor, and the church at Piermont, N. Y., Rev. W. C. Stitt, pastor, have each voted by a large majority to use the new edition of the Reformed Church Liturgy in church service.

The topic of most general interest among Presbyterians at their late assembly, was the union of the North and South. The Southern Assembly voted to make the fraternal correspondence after 1884, by letter rather than delegates, but the real union is only a question of a few years. There are a few spirits who are holding it back.

The American Congregational Union closed its year April 30th, with receipts amounting to a little over \$100,000. This is more than has ever been raised by the denomination for church building in a single year, save in 1865-6, as the result of the Boston Council. The receipts of the Union for 1881-2 were but \$51,322, and that was more than for any previous year since 1874.

The eighty-eighth annual council of the Episcopal Church of Virginia met at Richmond, May 17. Reports show the church in a healthy and growing condition throughout the State. In response to an invitation of Bishop Green, of Miss., extended to all the bishops in the Southern States, to meet in convention in July for the purpose of considering the work among the colored people, a delegation has been appointed to attend that conference. Dr. Alfred Randolph, rector of Emanuel Church at Baltimore, was elected assistant bishop. He is a Virginian by birth.

The Evangelical Lutheran Synod met in thirty-first biennial convention at Springfield, O., May 16. Rev. Dr. Charles D. Hay, of Gettysburg, preached the opening sermon. Rev. Dr. J. G. Morris, of Baltimore, was elected president; Rev. J. S. Detweiler, secretary, and Alexander Gebhart, of Dayton, treasurer. The Synod declared its readiness to unite with the Lutheran Synod South in a general council to secure a common liturgical service for all English-speaking Lutherans. The Secretary, Rev. J. W. Goodlin, presented the seventh biennial report of the Board of Home Missions. The increase of missions for the two years embraced eighteen. Sixteen new churches were erected. The church contributions were \$11,000 more than the preceding two years. A committee was appointed to devise means to increase the supply of ministers for the home mission field. The churches are asked for \$60,000 for this work during the next two years. A committee was appointed to investigate the propriety of connecting with the college of Carthage, Ill., a department for the instruction of German, Swedish, and Norwegian ministers.

The General Theological Seminary (Protestant Episcopal) will probably erect new buildings this summer on 9th Avenue and 21st street, New York City. Most of the money is ready, and the plans have been presented. The first building erected will probably contain the library, two dormitory departments, and 6 lecture rooms of ample size. Prominent Episcopalians have greatly desired that the new buildings shall be on some other site, preferably out of the city. But this desire has been overruled. The property belonging to the Seminary is as eligibly situated as any in the city can be. It is protected from all such encroachments as factories or tenements. Dean Hoffman, who is the head of the Seminary, holds that "unless we deem it wise to train our future clergy to become ecclesiastics of a narrow type, ignorant and unimpartial of the tone and drift of thought of the men of this busy nineteenth century whom they are expected to evangelize, the metropolitan city is the place for their education." The plans which are looked upon with favor are of early English style, much resembling some of the College buildings in England. The present buildings are old, and are as poorly adapted for present uses as can be conceived.

Abroad.

Spain is to have a Protestant newspaper. It will be illustrated, and will publish religious news.

An anti-opium prayer union has been formed in Great Britain, of which the members residing in different parts covenant to pray at least once a week, on Thursdays, for the overthrow of the opium trade in China and elsewhere.

The principal Protestant churches in Rome are the Waldensian Church, Via Nazionale; the English Baptist, Piazza San Lorenzo in Lucina; the American Baptist, Via del Treto Valle; the Methodist Episcopal, Via Poli; the Wesleyan Methodist, Via della Scrofa; and the Free Church, Ponte Sant' Angelo.

The new Carthusian Monastery in Sussex, England, which has just been consecrated, is the largest establishment of the kind in existence, covering nine and a half acres of ground, and measuring half a mile in circumference. It is the only Carthusian monastery in England, and was built to provide accommodation for the brothers turned out of France.

The Church of England seems to have lost all the good opinion which it formerly had of the Salvation Army. The Bishop of Chichester announces the withdrawal of his moral support, the Archbishop of Canterbury is cool, where he used to be warm, and the Bishop of Oxford charges, in a public address, that the ratio of illegitimate births has increased in proportion to the number of the Army's meetings in different parts of the country.

Bishop Schereschewsky, of China, has been for many years a close observer of Buddhism and the Buddhists. He has visited Buddhist temples and conversed freely with Buddhist priests. As the result of his experience, he says there is not on the earth a more gigantic system of fraud, superstition, and idolatry. He considers Confucianism preferable to Buddhism, and says that whatever there is in Chinese doctrines that is good is from Confucian doctrines.

The Central Presbyterian, speaking of the numerical status of the Jewish religion, says:—"Instead of dying out the Jewish body shows increasing vitality. They cannot be stamped out nor swallowed up. They pass from country to

country to become practically masters wherever they go. They get the land in Germany and Hungary and grow rich in Russia; they are the great bankers in London and Paris and the centres of European commerce. In ten (recent) years the Rothschilds furnished \$500,000,000 in loans to England, Austria, Prussia, France, Russia, and Brazil. They increase faster than Christians, and of every 100,000 persons only 89 Jews die to 143 Christians."

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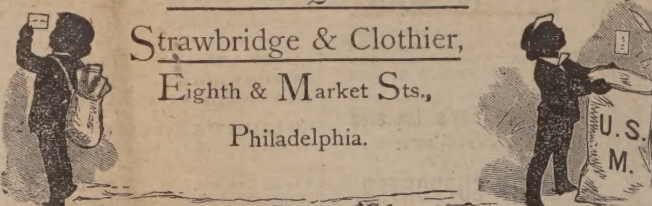
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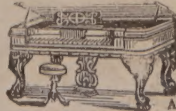
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Cumberland Valley Railroad.

TIME TABLE—MAY 21st, 1883.

| Stations. | N. O. Exp. | Acc'n Train | Soth's Mail | Phil. Exp. | Carl. Acc'n | Hb'g. Exp. |
|--------------------|------------|-------------|-------------|------------|-------------|------------|
| UP TRAINS. | | | | | | |
| Leave Baltimore | 11 20 | | 7 35 | 10 50 | | 4 35 |
| " Philadelphia | 11 20 | 4 30 | 7 40 | 11 05 | | 5 40 |
| " Harrisburg | | | | | | |
| " Mechanics'b'g | 3 15 | 7 35 | 11 30 | 4 05 | 6 30 | 8 55 |
| " Carlisle | 3 38 | 8 04 | 11 50 | 4 30 | 7 00 | 9 20 |
| " Newville | 4 00 | 8 30 | 12 10 | 4 55 | 7 26 | 9 43 |
| " Shippensburg | 4 23 | 8 55 | 12 30 | 5 20 | | 10 06 |
| " Ar. Chambers'b'g | 4 44 | 9 19 | 12 50 | 5 45 | | 10 32 |
| " Lv. Chambers'b'g | 5 07 | 9 45 | 1 08 | 6 08 | | 10 55 |
| " Lv. Chambers'b'g | 5 12 | 9 50 | 1 10 | 6 12 | | |
| " Greencastle | 5 35 | 10 14 | 1 30 | 6 35 | | |
| " Ar. Hagerstown | 6 00 | 10 40 | 1 50 | 7 00 | | A. M.† |
| " Lv. Hagerstown | A. M. | 10 45 | 2 00 | 7 05 | | 6 05 |
| " Ar. Martinsburg | DAILY | 11 30 | 3 20 | 7 50 | | A. M. |

* On Saturdays this train will leave Harrisburg at 5 30 P. M.
† Monday Morning Accommodation.

| Stations. | Hb'g. Exp. | Sat. Acc'n | Mail Train | Phil. Exp. | Mail Exp. | N. Y. Exp. |
|------------------|------------|------------|------------|------------|-----------|------------|
| DOWN TRAINS. | | | | | | |
| Lv. Martinsburg | | | | | | 3 00 DAILY |
| Ar. Hagerstown | 8 50 | 7 00 | | | | 3 48 P. M. |
| Lv. Hagerstown | | | | | | 3 55 P. M. |
| " Greencastle | | | | | | 4 23 P. M. |
| Ar. Chambers'b'g | A. M. | 8 00 | 11 50 | 4 23 | 9 05 | |
| Lv. Chambers'b'g | 4 30 | Carl. | 8 55 | 12 42 | 4 50 | 9 45 |
| " Shippensburg | 4 56 | Acc'n | 9 19 | 1 06 | 5 21 | 10 10 |
| " Newville | 5 18 | A. M. | 9 42 | 1 30 | 5 46 | 10 30 |
| " Carlisle | 5 42 | | 10 08 | 1 58 | 6 15 | 10 50 |
| " Mechanics'b'g | 6 06 | 7 57 | 10 33 | 2 23 | 6 45 | 11 10 |
| Ar. Harrisburg | 6 35 | 8 30 | 11 00 | 2 55 | 7 15 | 11 30 |
| Ar. Philadelphia | A. M. | | | | | 2 55 |
| " Baltimore | | | | | | A. M. |

C. V. R. R.—SOUTH PENN. BRANCH.
Mixed Train Mail Train
A. M. P. M. A. M. P. M. A. M. P. M. A. M. P. M.
9 50 6 05 Lv. Chambersburg. Arr. 8 45 4 50
10 03 6 20 " " " " 8 50 4 35
11 20 7 02 " " " " 9 50 5 10
12 00 7 25 " " " " 10 30 5 30
12 15 7 35 Arr. Richmond. " 7 10 2 15
P. M. P. M. A. M. P. M.

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General News.

Home.

The 30th inst. was almost universally kept as Decoration Day in the Northern States.

A destructive cyclone visited Edinburg, Ind., on the 28th ult., and a double tornado struck Clay city on the same day.

A majority of the trustees of Harvard University, have refused to confer the degree of Doctor of Laws on Gov. Bulser.

The strike of the Illinois miners culminated in a bloody conflict at Belleville, last week. The women tried to prevent the new men from working. 300 of them took possession of a mine and the posse of the Sheriff was fired upon. A number of persons were killed. It was a repetition of the riot at Pittsburg in 1877.

There was a terrible crush on the new Brooklyn Bridge on the 30th inst., by which 12 persons were killed and many wounded. At a flight of steps on the foot-way, some persons fell and were trampled to death. A panic seized the crowd, and the wonder is, that there was not a greater loss of life.

Foreign.

The Pope's letter on Irish affairs, has caused a falling off in Peter's Pence.

The French, it is said, have ordered the blockade of the Chinese ports, and other powers will protest.

The French troops have met with a repulse at Tonquin. Capt. Riviere and 400 men were attacked by pirates, and lost, 26 killed and 51 wounded.

PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, June 4, 1883.

FLOUR.—We quote super at \$3.25@3.62; winter extras, \$3.75@4.25; Pennsylvania family, \$5@5.12; Ohio and Indiana do., \$5.25@6.25; St. Louis and Southern Illinois do., \$5.50@6.25; Minnesota clear, \$5.25@5.75; do. straight \$5.87; do. 650; do. patent, \$6.50@7.50, chiefly \$6.75@7.50, and winter patent at \$6.75. Rye Flour was quiet, with sales of 100 barrels at \$3.75@3.80, the inside rate.

WHEAT.—Sales of 500 bushels Pennsylvania flint on track at \$1.21; 1200 bushels No. 2 red spot in elevator at \$1.21; 25,000 bushels do. June at \$1.21; 1200 bushels do. at \$1.21 bid and \$1.21 asked; 20,000 bushels July at \$1.23; 90,000 bushels do. at \$1.23; 1200 bushels do. at \$1.23 bid and \$1.23 asked.

CORN.—Sales of 1200 bushels no-grade white at 61c; 2400 bushels No. 3 in grain depot at 62c; 62c; 600 bushels choice steamer yellow in grain depot at 65c; 600 bushels steamer do. at 63c, with sail quoted at 66c, asked in grain depot; 10,000 bushels do. June at 65c, closing at 65c; bid and 66c, asked; 5000 bushels July at 67c.

OATS.—Sales of 1 car No. 2 mixed at 48c; 5 cars No. 3 white at 49c; 50c, closing at 49c; 1 car choice do. do. track at 50c; 5 cars No. 2 do. early at 50c; 50c, and 3 cars do. do. later at 50c; 50c; 5000 bushels No. 2 white June at 50c, closing at 50c, bid and 50c, asked; 5000 bushels July at 51c.

Wheat was scarce and nominal at about 70@72c, as to quality and location, for car lots.

GRAIN.—Raw Sugars were inactive and nominal. Prices had been established under the new duty, but the general market value appears to be 6 1/2c for fair to good refining muscovadoes. Refined were firm and in good demand at 9c for granulated, 8 1/2c for crystal A, and 8 1/2c for confectioners' A. Molasses was steady at 29c for 50 test.

PROVISIONS.—Quotations were: Mess Pork at \$20.50@20.75; shoulders in salt, 8 1/2c; do. smoked, 9 1/2c; pickled shoulders, 9 1/2c; do. smoked, 10 1/2c; pickled bellies, 12@12 1/2c; smoked salt bellies, 13c. Loose butchers' Lard, 10 1/2c; prime steam do., \$11.70@11.75; city refined do., 12c. Lard stearine, 12 1/2c; Oleo do. 9 1/2c. Beef hams, \$25.50@26.00; Smoked Beef, 16@17c; sweet-pickled hams, 12 1/2c; Smoked Hams, 14@14 1/2c. Tallow continued dull. We quote: City in hinds, 7 1/2c; country do. solid in barrels, 7 1/2c; do. in cakes, 7 1/2c.

BUTTER.—We quote Pennsylvania fresh creamery extras 20c; do. first, 17@18c; Western do. do., 20c; do. first, 17@18c; imitation creamery, 14@16c; Bradford county new extras, nominal, 19@20c; York State fresh dairy extras, 18c; do. fair to good, 12@15c; Western dairy extras, 18c; common shipping grades, 7@10c, as to quality. Prints, fancy, 25@26c; good to choice, 22@24c; fair, 17@20c.

EGGS.—Sales at 18c for extra Western; 18 1/2c for near-by extras, and 19c for extra Pennsylvania, the latter being in small supply.

CHEESE.—Quotations were: New York full cream choice at 12 1/2c; do. fair to good, 11 1/2c; Ohio flat fine, 11 1/2c; Pennsylvania part skims, fancy, 8@8 1/2c; do. fair to prime, 7 1/2c; do. skims, 4@6c, as to quality.

PETROLEUM.—The market was quiet and steady at 7 1/2c, as to test, for refined in barrels, and 9 1/2c for do. in cases.

HAY AND STRAW.—We quote choice York State at \$16@17; No. 1 do. at \$15@15.50; No. 2 do. at \$12@14; cut Hay sold at \$17@19, as to quality. Rye Straw was quiet at \$12@12.50, with and without wood.

SEEDS.—Timothy was dull and nominal at \$1.85@1.95 per bushel, as to quality. Flax was scarce and firm at \$1.55@1.60 per bushel for pure.

FEED.—Sales of 3 cars good and choice winter Bran on track at \$16.25@16.50, and 3 cars fair do., to arrive next week, at \$15.75.

Live Stock Prices.

BEEF CATTLE were inactive, as the higher prices West kept rates up to last week quotations, which butchers were unwilling to pay, but few cattle sold for over 7c, and those were extra choice. Quotations: Extra, 7 1/2c; good, 6 1/2c; medium, 6 1/2c; common, 5 1/2c; fat cows, 4 1/2c; slipper do., 3@4c. Milch Cows were inactive at \$35@65.

CITY DRESSED BEEVES were rather inactive, and prices closed at 8@10 1/2c, the former rate for common cows, while Western dressed arrived slowly and only sold at a decline.

Hogs were dull and prices were 1c lower at 10@10 1/2c, the latter rate for a few extra Chicagos.

SHEEP were dull, as prices were too high for butchers, who refused to pay the rates asked, and consequently a large number were shipped to New York. Quotations: Extra, 6@6 1/2c; good, 5 1/2c; medium, 4 1/2c; common, 4@4 1/2c; culls, 3@3 1/2c; lambs, 7@10 1/2c; calves, 7@9c.

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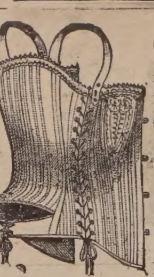
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Second and third counters from Chestnut street entrance, left of main aisle.

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